LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING.

By VICESIMUS KNOX, D.D.

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TO

THE RIGHT HONOURABLE

LORD NORTH,

CHANCELLOR of the UNIVERSITY of OXFORD.

MY LORD,

You have been ſo long accuſtomed to public letters from intruding correſpondents, that the very ſuperſcription of them may have become loathſome. Much leſs ſagacity than your Lordſhip poſſeſſes, will ſuggeſt the policy of not giving them conſequence by honouring them with notice. The rude language, the illiberal virulence, the impertinent folly, with which a prime miniſter of this country is uſually addreſſed, too often juſtify him in not only neglecting, but in deſpiſing the officious remonſtrance of the political adventurer.

You are now, my Lord, happily emancipated from the ſplendid, but invidious ſlavery which expoſes the beſt of men to the envenomed ſhafts of malevolence. You are at leiſure to attend to the republic of letters, where you have a right to be ſtill conſidered as a prime miniſter. To that ho-

nourable diſtinction you are entitled as a ſupreme magiſtrate of a celebrated Univerſity.

It is the Chancellor of Oxford whom I now addreſs, on a ſubject intimately connected with the honour and proſperity of thoſe inſtitutions over which he preſides. The ſubject is far removed from the din of political ſtrife, and the ſelfiſh violence of party rage. I venture, therefore, to indulge a hope, that it may not be entirely diſregarded.

I am the more inclined to hope, my Lord, as I am able to aſſure you, that, in this Letter, and in all that I have ſaid concerning the Univerſities, I have no private favour to aſk, no perſonal intereſt to promote. You will readily believe me, when you conſider the freedom of my remarks. You know well, my Lord, from your long experience, that the ſtyle of expectants and ſolicitors for preferment is very different from mine. You muſt have obſerved, that caution, obſequiouſneſs, and ſervile accommodation, are the diſtinguiſhing marks of thoſe who aſpire at courtly patronage. Their great ſtudy is to be diſcreetly GUARDED, leſt a free ſentiment or expreſſion ſhould give offence, by any poſſible conſtruction, and deſtroy the effect of long attendance and frequent importunity. My ſtrictures on the Univerſity have no ſelfiſh reſerve, no temporizing caution. Prudence, in the common acceptation of the word, will deem my attempt a ſpecies of knight errantry; authority, in the hands of thoſe who enjoy emolument in the preſent diſarranged ſtate of the Univerſity, ſhuddering

dering at innovation *, will determine to withſtand it with the whole weight of corrupt influence; pride will deſpiſe, and malice traduce, a reform, of which they have neither ſentiment to feel, nor manlineſs to acknowledge, the neceſſity.

Againſt ſuch formidable oppoſition on whom ſhall I call for ſuccour? On you, my Lord. You are elevated above ſuch meanneſs, both by your nature and your ſituation. To you then I look up for that ſanction, which I ſhall never receive from time-ſerving expectants. On you I rely againſt the ſhafts of ſome who are ready to wound in the dark thoſe whom they decline to meet face to face; againſt the miſconſtructions and miſrepreſentations of others who are ſubtle enough to diſtort and deform what they cannot deny and refute. But while I ſeek the patronage of the cauſe I have undertaken, I ſeek no other patronage. This is not the language of one who, though he pretends to promote a public intereſt, means nothing but his own.

If your Lordſhip ſhould trouble yourſelf to aſk, why I in particular ſhould ſolicitouſly recommend a reform of the Univerſities; I will frankly avow the real cauſe. Incited by an ambition, which your Lordſhip, as a public character, will not, I

* Yet what Lord Bacon ſays of innovation is certainly juſt: Quod ſi tempus *decurſu ſolo*, res in pejus ferat, prudentia vero et induſtria in meliùs reſtituere non contendat, quis tandem erit finis mali? . . . . Qui vetera ſuperſtitiosè nimis reverentur, cedant in præſentis ſæculi ludibrium. BACON. Interiora rerum.

hope, deem very diſgraceful, to do ſomething uſeful in my day, I ſat down to write on EDUCATION; a ſubject naturally obtruding itſelf upon me from that profeſſional employment in which I was early engaged. In purſuit of it, I was in courſe led to conſider the Univerſities. I had reſided in one of them, and had been no careleſs obſerver of it. When I came to write on them, I expreſſed my real ſentiments without a fear of offending, and without a wiſh to flatter. Many defects, many errors, many laughable abſurdities, I pointed out to public ſcorn and public condemnation. I acknowledge that I went farther than the timidity of worldly wiſdom would approve, or the complaiſance of courtly accommodation tolerate. In many things, I doubt not, though I do not know, that I have been miſtaken. I expect not that your Lordſhip ſhould think with me on all my animadverſions; but on moſt of them, I firmly believe, there can be but one opinion. The public, I have reaſon to ſuppoſe, approve them; and I have no cauſe to ſuſpect that your Lordſhip, and the moſt reſpectable Members of the Univerſities, have condemned them. Even if your Lordſhip, from delicacy, or any other motive, ſhould not chuſe to promote the alterations I have ſuggeſted, TIME will produce them ſpontaneouſly. Prejudices will die, and truth emerge, when the ſuperincumbent weight ſhall be at laſt removed. But why, my Lord, ſhould not the preſent age enjoy the advantage?

If your Lordſhip ſhould further condeſcend to aſk, why I do not move in my place, as a member

of the academical ſenate, the reform I recommend, I muſt beg you to accept two reaſons in anſwer: Firſt, I am fully perſuaded, that ſuch a motion would be unſucceſsful; and ſecondly, I am of opinion, that ſome of the alterations that I propoſe, are ſuch, as the power of the convocation, unaſſiſted by your Lordſhip's authority, or the intervention of parliament, cannot effect.

But to proceed to the buſineſs of my Letter. It is then plainly, my Lord, my humble requeſt, that, as Chancellor of the Univerſity of Oxford, you will promote a reviſion of its ſtatutes, cuſtoms, and exerciſes; and that you will ſubmit the whole ſtate of it to a parliamentary conſideration.

I fully rely on your Lordſhip's wiſdom for the choice of ſuch regulations as will render your Univerſity really efficient in promoting the great purpoſes for which it muſt be intended; and in reſtoring that natural luſtre to it, which is deeply incruſtated by the ruſt of time. I am ſure your Lordſhip wants no information on the topic; but as I have entered ſo far upon it, a raſh volunteer, you will not wonder at my temerity in continuing the purſuit. A ſpecification of a few improvements will add but little to the ſum of my tranſgreſſions.

I conceive, my Lord, that it would redound to the reputation and utility of the univerſity,

1. That the oaths required at matriculation, admiſſion to ſcholarſhips and fellowſhips, and on many other occaſions, ſhould be diminiſhed in number and altered in form. In the preſent times many

many of them are confeſſedly not requiſite; many muſt be violated; and as theſe give offence and uneaſineſs to tender conſciences, they ought to be diſpenſed with, or reformed immediately.

2. That the reſidence of under-graduates, ſuppoſing a reform to take place, ſhould be required during at leaſt eight months in the year.

3. That ſumptuary laws ſhould be eſtabliſhed and put in full force; and the incurring of debt effectually prohibited, by *diſcommoning* all tradeſmen who give credit.

4. That the keeping of horſes and dogs, and the frequenting of ſtables, by under-graduates, ſhould be prevented; not by dormant ſtatutes only, but by inſpectors appointed for that particular purpoſe.

5. That noblemen and gentlemen commoners ſhould not be entitled to ſuch exemptions from academical exerciſes, or ſalutary diſcipline, as tend to prevent or retard their improvement; that ſome mode of exerciſing them ſhould be deviſed which may prevent their expoſing themſelves to public contempt by deficiency. This reſpect is due to them, as they may hereafter be hereditary legiſlators; and alſo, becauſe they will not enter at the univerſity without it. As to ſuch diſcipline as conduces to the preſervation of their health, their characters, and their fortunes; the authority of the univerſity ſhould be rendered powerful enough to enforce it with full effect, whatever loſs or diſpleaſure might enſue.

6. That the ſenior tutor in every college ſhould be a proctor, inveſted with the ſame powers which proctors

proctors now have in the univerſity at large, and remaining in the office ſo long as he continue to be a tutor; and that a ſtipend be allowed him from the uſeleſs profeſſorſhips, all of which ſhould be aboliſhed at the deceaſe of the preſent profeſſors.

7. That the number of public tutors in every college ſhould be increaſed in proportion to the number of under-graduates; and that, at the ſame time, the ſtipend which each pupil pays ſhould be at leaſt doubled. The ſtipends at preſent are too little. Though the tuition is of the firſt conſequence, it is paid more inadequately than any thing elſe at Oxford.

8. That the tutors, in return for their greater emolument, ſhould ſuperintend the tradeſmen's bills, and tranſmit quarterly accounts to the parents or guardians.

9. That public examinations ſhould be eſtabliſhed in every college; but that they ſhould be conducted with ſuch delicacy as not to hurt the feelings of the diffident and modeſt.

10. That the whole of the exerciſes performed in the public ſchools ſhould be altered for ſuch modes of diſplaying abilities and attainments as are better accommodated to the preſent ſtate of learning and the views of ſtudents in the preſent age.

11. That a great part of the public exerciſes ſhould be in the Engliſh language.

12. That a public ſchool for elocution ſhould be eſtabliſhed; that the beſt ſpeakers ſhould be

appointed

appointed by the convocation to preſide in it in rotation, and for a liberal ſalary.

13. That a ſeparate ſchool for elocution ſhould be devoted to the uſe of ſtudents in divinity, where they ſhould read the Common Prayer and the beſt ſermons in the language, in the preſence of correctors approved by the convocation or the bench of biſhops.

14. That effectual, and not formal, inſtruction in doctrinal theology ſhould be afforded *gratis* to all who intend to take holy orders; and that a degree in divinity ſhould be conferred on them at the ſtanding now required for the degree of maſter of arts.

15. That the examination for the firſt degree, of thoſe who intend to take orders, ſhould be in biblical learning, as well as in arts and ſciences.

16. That the Bodleian and Radclivian libraries ſhould be open to all members of the univerſity without diſtinction; due care being taken to ſecure a quiet deportment in them, by the conſtant attendance of officers inveſted with high authority, and amply paid by the univerſity; that common books, under the reſtriction of depoſiting their value in the librarian's hands, ſhould be lent with due regulations, during the winter ſeaſon, for the uſe of ſtudents in their own rooms. Very ſcarce books and all manuſcripts might be locked up, and allowed to be inſpected only on application to the librarians.

17. That a profeſſor of modern languages ſhould be appointed, and employ one foreign aſſiſtant at leaſt,

leaſt, in each language, to teach ſuch pupils as ſhould be recommended by the ſenior tutor in each college, the language of his country: that every claſs ſhould raiſe a ſum for their payment, in ſuch proportions as to render the expence inconſiderable to individuals: that the profeſſor ſhould ſuperintend all their proceedings, and engage or diſmiſs them according to their merits, and at his diſcretion.

18. That all the public profeſſors, but eſpecially the king's, who are paid by the public, ſhould read lectures three times a week in every term: and that when ſuperannuated, or diſinclined to read, they ſhould reſign on a penſion, or appoint a ſubſtitute, approved by the univerſity, who ſhould ſucceed them at their deceaſe, if no valid objection ſhould appear.

19. That all uſeleſs and antiquated forms whatever, which ſavour of monkery, popery, ſlavery, and Gothiciſm, ſhould be utterly aboliſhed.

20. That if a diminution of income ſhould happen to any individual, in conſequence of theſe alterations, a full compenſation ſhould be made him at the public expence, during his life, or reſidence in the univerſity.

And now, my Lord, I muſt beg your pardon for this tedious detail. I could add many uſeful hints, but am afraid I have already treſpaſſed too much on your patience. Your own wiſdom will intuitively ſuggeſt to you more and better im-

provements than I have ſpecified. The faults and defects of the univerſity are ſo groſs, as not to require any great ſagacity, either to diſcover, or amend and ſupply them. Nothing is wanting to reform it, but an earneſt deſire in thoſe who poſſeſs the power.

To introduce the reform appears to me to be your Lordſhip's peculiar province; and I will take the liberty to obſerve, that more real and permanent advantage to the ſtate, more ſubſtantial honour to yourſelf, will redound to you from your reſtoration of your Univerſity to its proper and natural perfection, than from all the laborious exertions of your long political career. Poſterity will forget the misfortunes of the miniſter, while it profits by your wiſdom as an academical chancellor; and you, my Lord, will become a greater benefactor to the univerſity, as the reformer of it, than any of thoſe kings and worthies who are annually bepraiſed in the fulſome language of the *Crewian* oration.

I do not eſtimate the importance of the Univerſity too highly, when I affirm that the welfare of the nation greatly depends on its being rightly conducted. Political as well as private virtue muſt be influenced moſt eſſentially by the ſtate of a great eſtabliſhment for the national education. The univerſities ſend one individual at leaſt, who has great weight in forming, by his precepts and example, the manners and principles of the people at large, into every pariſh throughout the kingdom.

dom. Add to the influence of the clerical profeſſion, that of the profeſſors of law and phyſic, and that of gentlemen of independent fortune; almoſt all of whom ſpend ſome of their moſt ſuſceptible years in one of the univerſities. You are not to be informed that "a little leaven leaveneth the "whole maſs."

Conſider, my Lord, that the nobles of the land, on whoſe conduct ſo much of the public happineſs muſt depend, will be ſent to ſeek wiſdom and virtue at our univerſities, when reformed, inſtead of travelling at an early age, and acquiring, in the place of learning, ſcience, and philoſophy, the mere varniſh of external grace, to gloſs over a moſt contemptible ignorance of every thing truly great and truly honourable.

But I forbear ſuggeſting thoſe advantages of an academical reform, which your own enlightened mind will point out to you in abundance. Pardon me, my Lord, for what I have already thus freely advanced; and if I have been too zealous, too ſanguine, too unreſerved, in any of my expreſſions, candidly impute my error to the ardour of a mind earneſt in wiſhing to enforce the idea of a great object, which it has adopted on full conviction of its neceſſity and importance. That I have probably been in ſome things miſtaken, I have already ſaid; but that I have wilfully miſrepreſented any thing, or been actuated by unworthy motives of any kind, I confidently deny. Hoping, therefore, for the ſhelter of your protection, in an enterpriſe

thus expoſed to the obloquy of pride and prejudice, I have the honour to ſubſcribe myſelf,

With great reſpect,

MY LORD*,

Your Lordſhip's

Moſt humble Servant,

TUNBRIDGE SCHOOL,
Nov. 7, 1789.

VICESIMUS KNOX.

* Death having now put it out of the power of this good natured and able man, Lord *North*, even if he had been willing, to promote the Reform recommended by the above Letter, the ſame hints are reſpectfully ſuggeſted to his ſucceſſor, the Duke of *Portland*; though with little hope of ſucceſs, while politics ſteal ſome of our beſt men from the *Muſes*, and from all ſuch low cares, as promote not the grand purpoſes of ambition. The reform of the Univerſities would not add a ſingle vote to the MAJORITY.

The Duke of Portland's character, I have heard, is truly amiable. I reſpect him as an *honeſt man*; though I think he has been *duped* by an artful miniſter. He would derive more honour to his name, and do infinitely more good, to his country and mankind, by encouraging the arts of peace, in the univerſity of which he is the *head*, than by abetting a war of borough-mongers; and though he ſhould object to *reforming* the houſe of commons, let him build his fame on the reform of the univerſity, which is entruſted to his care, and with which *corrupt* politics ought not to interfere.

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SEC-

SECTION XXXIII.

ON THE BEHAVIOUR OF PARENTS TO SCHOLARS WHEN AT HOME, AND DURING THE RECESS.

Τέκνα μὲν οὖν ἂν ΘΕΟΣ ποῖς διδῷ ἡμῖν γενέσθαι, τοῖς βουλευσόμεθα περὶ αὐτῶν, ὅπως ὅτι βέλτιστα παιδευσόμεν αὐτά. κοινὸν γὰρ ἡμῖν ἀγαθὸν τοῦτο τἀγαθόν, συμμαχόν τε γηροβοσκὸν ὅτι βέλτιστον τυγχάνειν. *If God should ever grant us children, then we will consider concerning them, how we may educate them in the best manner possible; for it is an advantage common to us both (the husband and wife), to have those who are to assist us, and to maintain us in old age, as good as possible.* XENOPHON.

Præceptorum magna caritas sit; ne dicas nihil quidquam his debere nisi mercedulam. Quædam pluris sunt quàm emuntur. *The masters should be treated with great kindness. You should not say, after you have paid them their little reward, that you are under no farther obligation to them. There really are some things which are worth more than the price.* SENECA.

A PARENT's example will commonly have more weight than a master's precepts *. It is indeed of the utmost consequence, that the parent co-operate with the master, both by precept and example, and that he contribute all he can, to inspire his son with a love and veneration for his instructor †. He must, indeed, first find one who is

* Olim suus cuique parens pro magistro. *Formerly every parent was the tutor and instructor of his own child.* PLIN. lib. 8. epist. 74.

† Observe the gratitude of Persius to his master:

Cùm primùm pavido custos mihi purpura cessit,
Bullaque succinctis laribus donata pependit;
Cum blandi comites, totaque impune Suburra
Permisit sparsisse oculos jam candidus umbo:
Cùmque iter ambiguum est, et vitæ nescius error
Diducit trepidas ramosa in compita mentes,
Me tibi supposui: teneros tu suscipis annos
Socratico, Cornute, sinu. Tunc fallere solers

is worthy of love and veneration *; for it is difficult, and indeed unnatural, to compel a boy to eſteem and love him who poſſeſſes not amiable and eſtimable qualities.

When ſuch an inſtructor is found, great confidence ſhould be placed in him †. It ſhould be remem-

Appoſita intortos extendit regula mores;
Et premitur ratione animus! vincique laborat,
Artificemque tuo ducit ſub pollice vultum.
Tecum etenim longos memini conſumere ſoles
Et tecum primas epulis decerpere noctes.
Unum opus et requiem pariter diſponimus ambo,
Atque verecunda laxamus ſeria menſâ. . .
Neſcio quod, certè eſt quod me tibi temperat aſtrum.
PERSIUS.

Juſt at the age when manhood ſet me free,
I then depos'd myſelf, and left the reins to thee:
On thy wiſe boſom I repos'd my head,
And by my better Socrates was bred.
Then thy ſtrait rule ſet virtue in my ſight,
The crooked line reforming by the right.
My reaſon took the bent of thy command,
Was form'd and poliſh'd by thy ſkilful hand.
Long ſummer days thy precepts I rehearſe,
And winter nights were ſhort in thy converſe.
One was our labour, one was our repoſe,
One frugal ſupper did our ſtudies cloſe. . . .
What ſtar I know not, but ſome ſtar I find
Has given thee an aſcendant o'er my mind. DRYDEN.

* Eſt aliquid quod ex magno viro vel tacente proficias. Aliquis vir bonus eligendus et ante oculos habendus, ut ſic tanquam illo ſpectante vivamus. *You may profit ſomething from a great man, even when he is ſilent. Some good man is to be choſen and to be kept before the eyes, that ſo we may live, as it were, under his ſight.* SENECA.

† Dii majorum umbris tenuem et ſine pondere terram,
Spiranteſque crocos et in urnâ perpetuum ver,
Qui PRÆCEPTOREM ſancti voluere PARENTIS
Eſſe loco. JUVENAL.

In

remembered, that the principles and diſpoſition of ſuch an one, and not only a regard to his intereſt, will lead him to do juſtice to a pupil entruſted to his care. If the pupil live under his roof, the maſter's table and œconomy muſt be *openly* commended by the parent, if it really deſerve approbation. Boys, from a want of judgment, of experience, of principle, however well treated, will often complain to their parents of ill uſage. If there be no reaſon for complaint, they will not ſcruple to invent one. If the parent liſten to them, they will obſerve no bounds, and heſitate not to propagate the moſt ſhocking calumnies againſt their inſtructor. The love of novelty induces them to wiſh to be removed to a new place of education; or revenge, for ſome proper correction inflicted upon them *,

In peace, ye ſhades of our great grandſires, reſt;
No heavy earth your ſacred bones moleſt;
Eternal ſprings, and riſing flow'rs, adorn
The reliques of each venerable urn;
Who pious reverence to their tutors paid,
As parents honour'd, and as Gods obey'd.

Mr. CHARLES DRYDEN.

"I beſeech you that you would take notice of them that take pains with you, and that admoniſh you; and that you would have them in ſingular love for their works ſake." 1 Theſſ. v. 12. 13.

It was a ſaying of the ancients, Diis, parentibus, et præceptoribus nihil pro merito poſſe rependi. *No adequate compenſation can ever be made to the gods, to our parents, and to our preceptors, for the benefits they confer upon us.*

* Omnis diſciplina gravis eſt puero. *All wholeſome diſcipline is thought a hardſhip by a boy.* PRUDENTIUS.

Add to this, that boys have had little experience. Finding, therefore, a ſhare of phyſical and moral evil at their ſchool, which is alſo to be found every where, though they have not yet felt it, they conclude that their ſchool is of all places the moſt miſerable.

urges them to ſpare no pains in injuring their maſter's intereſt. I have ſeen the moſt flagrant acts of injuſtice, in this particular, committed by parents at the inſtigation of their children. I have known a tender mother in high life attack a truly worthy, benevolent, and generous inſtructor, with all the fury of an Amazon, and throw out the blackeſt aſperſions on his character, becauſe a humoured child had told a falſe ſtory concerning his domeſtic management. The fact alleged has been proved to be falſe; but pride has kept the mother from retracting, and has even ſtimulated her to add new virulence to her mercileſs invectives. So thankleſs is the uſeful office of a ſchoolmaſter, where a parent is deſtitute of judgment, humanity, and gratitude.

This unfortunate conduct of ill-judging parents is very common. There is ſcarcely a ſchool in England that could not produce inſtances of it. It has been complained of by many ſenſible ſuperintendants of places of education *. It has broken the

* "The youth who, at his father's table, has been uſed to eat of a variety of diſhes every day, than which nothing is more pernicious to any conſtitution, old or young, will think himſelf miſerable, when he comes to the ſimple and regulated diet of a boarding-ſchool; though this laſt is much more conducive to health. He who has been uſed to do whatever he pleaſes at home, will think it very grievous to be controlled, when he comes to a place of education. The conſequence will be, that his complaints will be innumerable as his imaginary grievances. While the truth will not ſeem a ſufficient foundation for complaining, lies and inventions will be called in; FOR YOUTH HAVE VERY LITTLE PRINCIPLE. They will be liſtened to by the fond parent. The number of them will increaſe upon their meeting encouragement. The education of the child, and his very morals, will in this manner be hurt, if not

the peace of many an ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever ſettle at a place of education, when he finds it in his power to remove himſelf from it, in a fit of diſpleaſure, by the invention of a groundleſs calumny.

But a complaint from a boy againſt his maſter may be well founded; and therefore I adviſe a ſenſible parent, who can govern his temper, to purſue the following conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the ſame time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the maſter, and ſpeak to him on the ſubject in private. If the maſter cannot clear up the matter to his ſatisfaction, and prove the falſity of the charge, then let the parent ſhew his diſpleaſure as he thinks proper; but if the maſter can make it appear that the complaint is groundleſs, the parent ought to repreſent to his ſon the bad conſequences to his own happineſs, of a malicious and a lying diſpoſition. Let him alſo do the maſter the juſtice to ſpeak well of

not ruined. This is not theory; but experienced and notorious fact.

"The weakneſs of parents in this reſpect does indeed exceed belief. . . . This weakneſs is the cauſe of their liſtening to the groundleſs complaints againſt their maſters; of RESTRAINING and HAMPERING their maſters in the diſcharge of their duty, and of ungratefully imputing to the maſter's want of care, the failure of their children's improvement in what NATURE HAS DENIED THEM CAPACITIES FOR; at the ſame time they know other youths have made proper improvements under the ſame care; and cannot, with any colour of reaſon, ſuppoſe a prudent maſter ſo much his own enemy, as to neglect one pupil and uſe diligence with another."

BURGH's Dignity of Human Nature.

him, and endeavour to refute thoſe calumniating accuſations, which the perverſeneſs of his child may have ſpread far and wide, and beyond the poſſibility of recalling. Few angry parents can act this honourable part; but to act otherwiſe is cruel and unjuſt.

Maſters have at beſt a painful and laborious * employment. It ought not to be made worſe by the caprice and the injuſtice of parents. Applauſe, and the expreſſions of ſatisfaction in a parent, are often more agreeable rewards to the maſter than the annual ſtipend. Indeed, I have often heard old and experienced inſtructors declare, that the whole buſineſs of managing a large ſchool, and training the pupils to learning and virtue, was nothing in compariſon with the trouble which was given by whimſical, ignorant, and diſcontented parents †.

But waving the regard due to the maſter's comfort and intereſt, let us conſider the ſubject merely as it concerns the child's welfare. Many parents are weak enough to repreſent to their children, and even to imagine themſelves, that a ſchool is a place of puniſhment only; a place where the boy is condemned, for the ſake of learning I know not what of dead languages, to do penance during the greater part of the year. In conſequence of this opinion, he is loaded during the holidays with every dainty, and gratified with every indulgence, as a compen-

* Occidit miſeros crambe repetita magiſtros.
The ſame diſh repeated over and over again, kills the poor maſters. JUV.

† What the honeſt and learned Dr. Newton ſays reſpecting parents who ſend their ſons to the univerſities, may be applied to the affairs of ſchools. I have inſerted ſeveral quotations from him at the end of this ſection.

ſation.

ſation *. Let him have this delicacy and that amuſement, cries the fond parent †, for ſurely he has hardſhips enough at ſchool: and then perhaps follows a tale, containing an account of ſome particulars reſpecting the proviſions, and the table of the maſter, which the boy has told his maid or his mother with exaggerated and falſe circumſtances. Pampered at home, and encouraged in calumniating his ſchool, he returns to it in ill-humour, diffuſes a ſpirit of diſcontent, and is rendered incapable both of happineſs and improvement.

Yet all theſe evils are trifling, in compariſon with others which may reſult from negligent and improper behaviour to children at home, and during the receſſes. There are few houſes where ſome-

* Wantonneſs and ſaucineſs are laughed at and encouraged as marks of ſpirit. The ſchool, the uſhers, particularly the French uſher, are talked of and miſrepreſented for the entertainment of the family. Yet in a few days the parent ſends the boy back, and wiſhes him to pay every reſpect to the things and perſons which have been reviled and ridiculed in the holidays.

Inconſiſtency of diſcipline is very hurtful. One day a parent will be all indulgence and the next all ſeverity. The child knows not what conduct to follow in order to give conſtant ſatisfaction. He is beaten or reprimanded to-day for what gained him yeſterday a laugh of applauſe.

† Corporum nutrices, animarum novercæ.—Tam ſtultè pueros diligimus ut odiſſe potius videamur.—Corporis curâ mentem obruerunt.—Ante palatum quam os inſtituimus.—

Fond nurſes of the body, mothers-in-law to the mind. . ; We love our boys ſo fooliſhly, that it looks as if we hated them.—By too much care of the body they have overwhelmed the mind.——We form the palate to eat with critical nicety, before we form the mouth to ſpeak with propriety.

CARDANUS and QUINTILIAN.

thing does not inadvertently paſs, which, though in itſelf innocent, corrupts a young and inexperienced mind. In the converſation even of perſons of judgment and virtue, ſomething will frequently drop, which may give a wrong and pernicious idea to a boy. This, however, cannot eaſily be avoided. But from this may be collected, how greatly the boy may ſuffer from ſeeing vicious examples, and hearing vicious converſation, in a father's houſe. Whatever he ſees and hears there has a powerful effect on him; not only becauſe he naturally loves and reſpects his father's houſe and family, but alſo becauſe he leads a life of idleneſs at home. That attention which, at ſchool, is devoted to virtuous purſuits, is, in the holidays, at liberty to be engaged in vanity; from which the tranſition to vice is eaſy and natural.

I might in this place enumerate various ſentiments of the ancients, on the great regard that ought to be paid to all behaviour and converſation which paſſes in the preſence of a boy. The remark of Juvenal, among others, that the greateſt reverence is due to boys, is univerſally known *. But how ſhall it be put in practice in a large and opulent family, where, ſuppoſing the father and mother to be upon their guard at all times, yet viſitors and ſervants will ſeldom ſubmit to due reſtraint? With ſervants a boy commonly loves to aſſociate. And they ſometimes, without intending it, fruſtrate all the care of the maſter and the parents united.

What then can be done? I anſwer, that the boy, once placed at ſchool, muſt be ſuffered to be at home no more than is neceſſary. Never let him remain there after the cloſe of the receſs. While

* Maxima debetur pueris reverentia.
The greateſt reverence is due to boys.

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he is there let him be the companion of his father and mother, or of ſome grave and judicious perſon. If it happen that the father and mother are ſometimes ſo engaged as not to be able to permit their ſon to accompany them, let him have ſome kind of taſk ſet him during their abſence; ſomething eaſy and entertaining, and only ſufficient to prevent him from contracting habits of idleneſs, and from ſeeking the company of ſervants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered ſubſervient to valuable purpoſes. Parental authority * may then interpoſe to confirm the inſtructions of the preceptor †. It may inſtil religious and moral principles, which can ſcarcely fail to be well received from an affectionate father and mother ‡. Something of graceful behaviour, and a knowledge of the world, may be acquired, by ſeeing the company which viſits in the family. But let it always be remembered, that no acquiſition of this kind can compenſate the loſs of the virtuous habits and ſentiments acquired in a judicious courſe of ſcholaſtic diſcipline §.

* With reſpect to parental authority, the wiſe Rouſſeau ſays, "Never ORDER your ſon to do any thing in the world; do not even let him think that you aſſert any authority over him." ROUSSEAU'S EMILIUS.

† Ipſe mihi cuſtos incorruptiſſimus omnes
Circum doctores aderat.
My father himſelf came among my inſtructors, and was my moſt uncorrupted guardian. HOR.

‡ Παιδὸς ἐπίλιμνσις ἡδὺ Φάρμακον.
The reproof of a pleaſant medicine.
SOCRATES apud Stob.

§ Gratum eſt, quod patriæ civem populoque dediſti,
Si facis ut patriæ ſit idoneus——

Plurimum enim intererit quibus artibus et quibus hunc
Tu (i. e. PATER)
Moribus instituas.

We thank you for giving your country a new member of it, provided you make him a useful member: for it will make a great difference by what qualifications and what manners you, the father, form him. JUVENAL.

It is often too true, that gaudemus, si quid (liberi) licentiùs dixerint; *risu* et osculo excipimus verba *ingenuis* indigna:—nos docuimus, ex nobis audiêrunt. *We are pleased if our children talk a little licentiously. We receive them with smiles and kisses, if they bring out some low and vulgar expression:* —— *We teach them all these things; they have heard them from ourselves.* QUINTILIAN.

But,

Nil dictu fœdam visuque hæc limina tangat,
Intra quæ puer est.——

Let nothing disgraceful to be seen or spoken of, come near the threshold within which is a boy. JUV.

Though it is not possible, in this turbulent scene, to follow this Christian precept of the Pagan poet literally and strictly; though vice will obtrude itself on the attention, yet less of it will be seen, if care is taken, than if it is not.

The following is Seneca's rule for the management of the scholar in his holidays;

Dabimus aliquod laxamentum, desides verò esse non sinemus et procul a contactu deliciarum retinebimus . . . Quo plus indulgetur FILIIS UNICIS EO CORRUPTIOR ILLIS ANIMUS EST . . . Offensas patienter ille non feret, CUI NIHIL UNQUAM NEGATUM, CUI LACHRYMAS SEMPER MATER ABSTERSIT, CUI SATISFACTUM EST DE PÆDAGOGO. *We will allow them some relaxation, but will restrain them from idleness and voluptuousness, &c.*

Many of the following remarks of Dr. Newton, Principal of Hertford college, are worthy the attention of parents, both when they send sons to the university, and when they place them at schools. The ideas are such as may be useful in regulating the opinions of parents, masters, and scholars; from the want of a right understanding

ſtanding between all theſe parties, the objects of education are often loſt, and much uneaſineſs occaſioned.

" § 1. Though I refuſe not to be thankful to any parent for the honour of his good opinion, yet before I abound in thankfulneſs, I beg leave to underſtand what is the value of the benefit I receive from him. I beg leave to wait a while, in order to ſee with what parts and abilities the young man is ſent unto me; and likewiſe to obſerve of what temper he is, of what diligence, of what ſobriety, of what modeſty; and, in general, whether he gives me comfort in his education, or trouble. If trouble, what becomes of the ſuppoſed obligation? trouble is not a benefit; and if comfort, it is ſo very precarious that it may ſoon be over-valued. Solon thought it could not properly be ſaid of any one, that he was a happy man till he had reached the end of his life; and I have ſeen ſuch ſurprizing turns in the behaviour of young men of the moſt promiſing hopes, in the courſe of their education, that I know not how to poſſeſs the comfort they at any time give me, but with great diſtruſt of its continuance; nor can think it ſolid and ſincere till they have finiſhed their education, and left the ſociety.

" The bare entering a ſon in a ſociety, with a proſpect of his reaping from thence a benefit at leaſt equal to, if not exceeding the conſideration allowed for it, ſeems not, then, to confer ſo great an obligation upon the governor thereof, as that he ſhould be eſteemed ungrateful, if, afterwards, he do not willingly ſuffer the diſcipline of his houſe to be eluded at the pleaſure of parents managed by their children.

" § 2. It may perhaps be ſaid, that if no ſcholars ſhould apply to be admitted into a houſe of learning ſet apart for education, the governors and tutors of it would have a profeſſion without employment, and conſequently without profit: but it may be replied, that, if they are fit to be governors and tutors, they are fit for ſomething elſe; and if their time be not employed in the education of youth, they may direct their ſtudies another way as much to their advantage; and, conſidering the diſcouragements they meet with, more to their ſatisfaction.

" But were the putting young ſcholars under their care, as neceſſary to their ſubſiſtence as it is thought to

be, yet can this be eſteemed to confer no other ſort of obligation than doth the recommendation of a chapman to an artificer; with this circumſtance of diſadvantage to governors and tutors, that the mechanic is ſure to have the value of his art, and of his pains: and yet, even in this caſe, the purchaſer of the ware, if he hath been honeſtly dealt with, having altogether as much need to buy as the other hath to ſell, doth not think he hath conferred a greater obligation than he hath received.

" § 3. **** I expect, if the father had preferred my ſociety to any other, he would have deſired his ſon ſhould have been admitted into it; and ſince he did not prefer it, I thought it would not become me to prefer it. Nor ſhall I ever deſire that any ſcholar ſhould be a member of my ſociety who doth not himſelf deſire it, or whoſe parents do not deſire it for him.

" § 4. I profeſs, as often as I think of theſe things, which I do every day, and almoſt every hour of each day of my life, I am aſtoniſhed, that any teacher of philoſophy ſhould himſelf be ſo unlearned, as not to know that wiſdom is of ſuch tranſcendent modeſty and beauty, and ſo capable of giving extreme delight to the happy poſſeſſor of her, that ſhe is full worthy to be deſired with impatience, and ſought after with care, and courted with aſſiduity, and careſſed with endearment, and ought not to ſolicit admirers, nor to obtrude herſelf upon them, leſt by perſons of diſcernment ſhe be deſpiſed for her forwardneſs, her affectation, and her vanity.

" It is enough that the governors of philoſophical ſchools be willing to try, whether they can, with their utmoſt ſkill and application, moderate and direct the paſſions of young men, and form them to virtue: a taſk of no mean importance, of no inconſiderable difficulty; and always attended, as with great uncertainty, ſo with great ſolicitude about the event: in which if they ſucceed, they oblige infinitely; and if they do not, they cannot, ſure, have contracted any great obligations for the good offices that are done them, in ſending ſuch ſcholars to them as ſhall have diſturbed their tranquillity.

" § 5. To aſk, and ſolicit, and importune a parent for theſe favours, is what a modeſt man cannot do; for it is to ſay of himſelf that he inſtructs in the beſt manner.

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It is what a prudent man dares not do: for it is to engage for the ſobriety and improvement, which no man living can warrant. It is what a man of proper talents needs not do, for his qualifications will ſolicit for him. It is what a man who knows he hath proper talents will not condeſcend to do, for it is to render his abilities ſuſpected, and to make a profeſſion, which, in itſelf, is of the greateſt dignity, of the loweſt conſideration, and of the cheapeſt value. Did Socrates ever aſk any mortal to ſend him ſcholars? If any thing had ever eſcaped out of thoſe venerable lips that was capable of being ſo interpreted, he would have been confounded at the proſtitution of his wiſdom.

" § 6. There are indeed good offices which a parent may do for governors of ſocieties, in a proper care of his ſon, before he ſends him to the univerſity, and in a proper conduct towards him afterwards. But theſe, being at once the parent's intereſt and duty, are not to be imputed as obligations to governors of ſocieties. However, ſince theſe have a natural tendency to make the buſineſs of education eaſy, pleaſant, and ſucceſsful, thoſe who are engaged in that employment, will be always thankful for them. But as theſe good offices may be repaid by the inſtructors of youth in their ſubſequent care of the ſcholars committed to their charge, ſo if they are repaid, let them have the ſatisfaction to think they are not ſtill in debt.

" § 7. There is nothing in which men are more likely to err than in the eſtimate they make of mutual benefits. I beg leave, therefore, to embrace the opportunity that is given me to declare what it is I expect from parents, which if they do not perform, the leſs, I hope, they will demand of me; and the leſs forward they will be to accuſe the place of education; and what it is they are entitled to from me; which the leſs I regard, the more I ſhall deſerve reproach.

" Whoever intends me the favour of educating his ſon, I expect, that he ſhould have impreſſed upon his tender mind early notions of juſtice and honour; have encouraged an openneſs and frankneſs of behaviour; have ſhewn an example of ſobriety, devotion, and good order,

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in his own family; and have ſo far concealed his affection as to have preſerved his authority.

" § 8. When the parent hath actually ſent his ſon to be educated by me, I expect he ſhould be well aware, that we are both embarked in the ſame deſign, and aim at the ſame end, the education of his ſon; in which, as I can have no intereſt equal to his, ſo neither ſeparate from his. I expect that, for the promoting this deſign, and for the obtaining this end, he ſhould be ready to do me all the good offices of a wiſe, affectionate, and faithful ally. I expect that, in all doubtful matters, he ſhould adviſe with me; and that, in all caſes deſerving and wanting his aſſiſtance, he ſhould cheer me with his countenance and ſtrengthen me with his authority. Particularly, if he hath been ſo prudent as earneſtly to deſire of me, " That his ſon may ſubmit to the rules of the place of his education equally with the meaneſt member of the community; that he may live ſoberly, virtuouſly, frugally, ſtudiouſly:" and I, accordingly, being affected with the parent's concern, and ſenſible of the truſt repoſed in me, purſue his inſtructions with fidelity; and poſſibly, thereby, incur the diſpleaſure of the youth, and expoſe myſelf to the obloquy of his idle aſſociates, who have leiſure to find fault with my diligence, and diſingenuity to miſrepreſent it, and malevolence to diſparage it, and activity to hinder any good effects of it; I expect that, under theſe difficulties, which the conſcience of my duty, and my zeal for his ſervice have brought upon me, he ſhould not have ſo little honour as to deſert me, much leſs to revolt from me to the oppoſite ſide, and to betray me, and fight againſt me: but that he ſhould be attached ſo much the cloſer to me, by how much the more he finds me in diſtreſs that needs his help; and in diſtreſs for his ſake, that gives me a perfect title to it. I expect, that, if he receive any complaints from his ſon, they may be imparted to me. There may be reaſon for thoſe complaints, and then I ſhall have opportunity to do his ſon juſtice. There may be no reaſon for them, and then to do myſelf juſtice. And laſtly, if there ſhould happen to be a diſorder in the ſociety, or any thing ſhould be reported of its diſcipline tending to leſſen

leſſen either the reputation or intereſt of the houſe, or of the governors or tutors thereof, which, at firſt hearing, may ſurpriſe him; I expect that, whilſt he deſires his ſon may be taught to be a philoſopher, he ſhould not himſelf be ſuch a plebeian as to be carried away by a firſt appearance: but that he ſhould deſire an account of facts from me, and communicate to me what different repreſentations of the ſaid facts he receives from others; and that, if the ſame be not well ſupported, he ſhould be ready to aſſiſt me to reduce that into order which is out of order, and be a good deal guided by me in the application of ſuch his aſſiſtance.

" § 9. For myſelf, from the moment a parent hath entered his ſon in my ſociety, as I cannot but think he hath thereby given me a proof of his entire confidence in me, ſo hath he merited of me that I ſhould not abuſe it. I muſt therefore now look upon the ſon as one of my family; I muſt conſider, that I am in the place of his father; that the ſame folly, and idleneſs, and ill manners, and intemperance, which a wiſe father would diſlike, I muſt diſlike; that the good education of the youth is of ſo great conſequence, that not only his own welfare depends upon it, but the happineſs alſo of multitudes is intereſted in it; and that if the principles of religion and virtue, ſobriety, honour, and juſtice, be well impreſſed upon him, the influence of them will not only reach his father and mother, and brothers and ſiſters; but deſcend alſo to his wife and children, to his friends and acquaintance, to his ſervants and dependants; and be diffuſed and diſtributed into all his contracts and promiſes, his truſts and engagements. I muſt further conſider, that what is of this conſequence is by me undertaken; and for ſuch a reward as I have thought fit to accept; that hereby I profeſs to have leiſure, inclination, and ability to perform what the parent expects; that hereby others, however well diſpoſed or qualified to inſtruct, are by me excluded from taking the charge of this youth upon them; that if I neglect him, I do him an injury which I can never repair; that not only the expence of a liberal education is loſt (a burthen of itſelf inſupportable to many parents); but the time is loſt, and the man is loſt; and I become anſwerable to God, and to the world, for

all

all the irregularities of his future life, which might have been prevented by a better care.

" Now, if, agreeably to theſe conſiderations, I ſhall have diſcharged my duty faithfully and conſcientiouſly towards him, whatever obligation I may ſeem to lie under to the father, for having had ſo good an opinion of the ſociety as to enter his ſon a member of it, I ſhall think myſelf to have fully ſatisfied this obligation, even though the young man ſhould not have received benefit equal to the pains I had taken to improve him.

" § 10. Poſſibly a parent may expect from me, that, as often as he enquires after his ſon's deportment, I ſhould be very particular, and acquaint him with all that I know, whether bad or good. The good he ſhall be ſure to hear the firſt opportunity: the bad, when I ſhall think it convenient. What I can correct myſelf, I am not willing the father ſhould ever know. As I may be too laviſh in my praiſe of the ſcholar's firſt behaviour, and make a parent too ſecure, and, if the conduct be not agreeable to the preſent, heighten his diſappointment; ſo may I be too forward in my diſpraiſe of it, and make a parent uneaſy where all that was wanting to be done, might have been done without his help. Unwelcome things muſt be ſometimes told; and a father muſt be rather grieved than deceived in a matter of ſo great importance. But, is there any time of life wherein an affectionate parent is without anxiety? and ſhall I be at once ſo ill-natured and impertinent as to afflict him unneceſſarily? Provided I am not too long trying to rectify what is amiſs in the ſcholar, it is better I ſhould try without the paternal aid. For, if I ſucceed, I ſhall not have expoſed him. The character which was threatened with danger, having narrowly eſcaped, and being yet unhurt, may help to ſhew him the value of it, and make him ſtudious to preſerve it. Poſſibly he may love me the more; for that I had him in my power, and there was room for complaint, and yet I was tender of him. This affection in the ſcholar, may be made uſe of by the governor to many excellent purpoſes; and, in good natures, with better effect, than what repeated admonitions and puniſhments would have produced without it. The ſon, not conſcious of having offended the father, will meet

meet him more cheerfully, and, believing the father to have a good opinion of him, will converſe with him more freely; and a thing, too uncommon but very deſirable, may come to paſs, there may be a friendſhip between them. Beſides, there are many faults in young men, which, though it be proper for a governor not to overlook them, are yet too little to be repreſented to a parent; and, when complained of by a governor, begin to have the appearance of being greater than they really are. Beſides, I do not know the tempers of all fathers. Some have too great lenity; and here, when the irregularity or neglect hath been complained of, and forgiven, or not reſented properly, the ſon is out of his pain; he hath nothing further to fear; he will go on juſt as he did before; he hath found out that his father cannot be angry with him. On the other hand, ſome parents have too great aſperity; and here, more miſchief may officiouſly and indiſcreetly be done in a moment, than an age of after-extenuation of the fault, and remonſtrance againſt the paternal ſeverity, can repair. In the former caſe, it is better the father ſhould not contend, than not conquer. He had better leave his ſon to his governor, whoſe polity can never ſuffer him to be defeated, and who, if he will be equal, and keep up to, and within the rules of his ſociety, will always have it in his power to be invincible. In the latter, the ſon knows beſt what he has to fear; and what he is very much afraid of he muſt take care to avoid, by letting other methods prevail. For, if they do not, this, after fair trial, and before ill habits are got, is then to be made uſe of, let what will be the conſequence, if a governor will be either faithful to the truſt repoſed in him by the father, or careful of the ſociety he governs; which will always ſuffer from the converſation and example of an idle or vicious member, who ſhall be ſeen to have any reſt in it without a quick reformation.

" § 11. With regard to the behaviour of young men, allowances muſt be made for their warmth of temper, briſk and enterpriſing ſpirit, inadvertence, inexperience. But then, as they are capable of advice, and ſtand in need of it; and, that they may the better receive it, are put under governors and tutors, whoſe years enable them,

them, and whoſe ſtations require them to give it, and who are intruſted with authority to inforce it; ſo will it be expected, and inſiſted upon, that young men ſhould hearken to it, and regulate their conduct by it. The moſt conceited young men living, do not, ſurely, think themſelves altogether ſo wiſe now, as they ſhall be twenty years hence; and probably may not judge amiſs, if they ſhould do their governor the honour, ſince he is twenty years older, to think him alſo ſomewhat wiſer.

" § 12. With regard to the improvements of young men, allowances muſt be made likewiſe, on account of the difference of their natural parts, and of the different degrees of ſchool learning with which they come to the univerſity. But then, as diligence is in every man's power, ſo their utmoſt diligence will be required of them. With this a governor will be contented, though the effects of it be but mean. Mean performances, if theſe are the beſt they can produce, muſt have a value put upon them above their proper value; and a modeſt, innocent, and diligent youth (which is a lovely creature) is entitled to the beſt interpretations of every thing he can ſay or do.

" § 13. But, if young ſcholars will trifle away all their time, and loſe the opportunities of improvement which will never return to them; if they will conſtantly impoſe crude and perfunctory exerciſes upon their governor, to whom, perhaps, it may be often painful to read the beſt they can do; if he finds they are not at all in earneſt in applying themſelves to the buſineſs of the place, but conſider only how, by [illegible] and unneceſſary occaſions of abſence, to evade it; if, inſtead of letting him have an agreeable fruit of the pains he takes with them, or of the advice he gives to them, they bring difficulties upon him; if, inſtead of ſubmiſſion to the rules of the ſociety they are members of, and to the methods of inſtitution in it, there be perverſeneſs, and obſtinacy, and impudence, and cavil, and combination, than which, as there is nothing more diſagreeing with the nature and deſign of government, ſo is there nothing more loathſome to a governor; I am of opinion, that he who conceals theſe things ſo every way injurious to the young men intruſted to his care, is not good-natured,

which

which he may think he is, nor ought he ever to be ſo eſteemed: unleſs it be a proof of his good nature, that he is unfaithful to his truſt; indolent in the ruin of his ſcholar; inſenſible of a tender parent's concern; unmindful of the honour of the place of education; diſintereſted in the ſervice of his country; indifferent in the cauſe of virtue.

" § 14. Again, parents of a better rank or fortune may poſſibly expect that their children ſhould meet with a degree of reſpect from their governor exceeding that which is uſually ſhewn to ſcholars of inferior condition. Or, if ſuch parents ſhould not univerſally require this (for parents differ), yet the young gentlemen themſelves will ſoon be inſtructed to demand it, and to think they are well entitled to it by the merit of their great condeſcenſion in becoming members of, and conſequently ornaments to the ſociety.

" For my own part, I readily agree with them thus far, that, whoever is an ornament to any ſociety, he hath, on this very account, an undoubted right to a particular regard from the governor of it: but, I fear, we are not perfectly agreed what it is to be an ornament to a ſociety.

" To wear fine clothes is not to be an ornament to a ſociety. An unity and ſimplicity of dreſs, of materials, if not grave, certainly not gay, is more genteel, more manly, more ſuited to the ſtudious life, more expreſſive of a mind intent upon learning and inquiſitive after knowledge, and of a contempt of what the effeminate and illiterate are wont to admire. There are, it may be, times and places, wherein, if one be not too much pleaſed with fine clothes, one may be allowed to be fine without cenſure. But finery among ſcholars, in a ſcholar, and whilſt he is profeſſedly in purſuit of thoſe improvements which adorn the mind, is, even in a perſon of fortune, an impropriety, if not an abſurdity. So that this ſort of merit, if it entitle him to any reſpect from his mercer who clothes him with it, or from his valet who ſtrips him of it, cannot entitle him to any from his governor.

" Neither is it to be an ornament to a ſociety to ſpend a great deal of money in it in coſtly treats and entertainments.

ments. For frugality, which is ſober and temperate, which avoids as well careleſs and unneceſſary, as vicious and vain expences, that there may be always wherewith to be juſt, and good, and beneficent; that there may be no diſtreſs, nor temptation to do mean or wicked things through neceſſity; is one great part of a liberal education. All our academical inſtitutions have this view; they all tend this way. A plainneſs of diet, made acceptable by evening ſobriety and early riſing, and this in a moderate portion at ſtated times, is the univerſal rule of this place, and is of ſingular uſe, whether it be conſidered as a help to the contemplation of the ſtudious, or as a preſervative of health to the ſedentary, or as a guard to the innocence of young men whoſe paſſions are preſſing with force upon them. For any young gentleman, therefore, to diſſipate a great deal of money in ſo needleſs, ſo improper, ſo culpable an expence, becauſe he is rich enough to afford it, or vain enough to affect it; and thereby, to introduce into theſe places of education a reluctance to comply with the frugal methods of life here propoſed and required; a nicety and elegance in eating and drinking, diſpoſitions to luxury and idleneſs, and the natural conſequences thereof; is not to adorn a ſociety, but to debauch it; is to hinder any body elſe from being an ornament to it; and the way to entitle himſelf, not to his governor's eſteem, but to his very great diſpleaſure.

"To adorn a ſociety, is to live agreeably to the rules of it; to ſtudy its peace, and intereſt, and reputation; to ſet ſuch a pattern of ſober life, and of ſtrict regard to religious and moral duties, as to excite a general imitation; and to carry away ſuch improvements from it, as cannot fail to reflect glory back upon it. I have read in much admired authors, that virtue is the only nobility; and from thence infer, that a youth of the higheſt quality is no ornament to any ſociety without virtue. If he departs from the virtues of his anceſtors, it will be ſaid of him without ſcruple, that he is not an ornament to his family: nay, perhaps, that he is ſo far at leaſt a diſhonour to it, as he makes it doubtful, whether they had ever given him any uſeful inſtruction, or ſet him any fine example. If he ſuits not his behaviour to the

the inſtitutions of his governor, how is he an ornament to his ſociety? May he not rather be ſaid to bring a diſcredit upon it, as he makes it uncertain, whether, ſince the abilities and care of governors and tutors produce not the deſired fruit, any ſkill or induſtry was employed in his education?

"But is there not a particular reſpect due to perſons of quality and fortune as ſuch? I readily agree there is; and acknowledge, that their ſuperior birth, or eſtate, the one being a preſumption of better manners, the other a power to do greater good, doth entitle them to a different reſpect from that vouchſafed to others of lower condition and meaner circumſtances: but again, I fear, we are not agreed wherein this reſpect is to conſiſt.

"The greateſt reſpect that a governor can ſhew to perſons of diſtinction, is, to help them to preſerve their character. This will beſt be done, by ſhewing them, that their ſuperior condition, which may ſeem in vulgar eſtimate to give them greater licence, doth indeed lay a greater reſtraint upon them; that their high ſituation renders their behaviour more conſpicuous, and obliges them to be more careful of it; that more eyes will be upon them to obſerve what they do; that what they ſhall be obſerved to do, whether good or ill, will come recommended to great numbers by their example; that they have it therefore a good deal in their power to make the world better or worſe, as they ſhall be diſpoſed to behave themſelves; that, as it is their privilege to have an extenſive influence, ſo is it their duty to uſe it for the benefit of mankind and for the glory of God; and, beſides all this, that envy will be very inquiſitive to know, whether the ſtation or wealth they poſſeſs, be equalled by the deſert of the poſſeſſors: that, therefore, if they would be reſpected by others, they muſt revere themſelves, ſtand in awe of themſelves, and be careful not to do any thing unworthy of themſelves.

"A governor will further ſhew his greater reſpect to perſons of ſuperior rank, by allowing them more of his converſation, if he perceives it to be agreeable to them; by receiving them in a more free and open manner, than others of inferior condition will interpret properly, or

make a right uſe of; by addreſſing himſelf to them in terms moſt likely to affect generous natures, till he finds he makes no impreſſion upon them this way; and, ſo far as will conſiſt with that ſhare of vigilance which is due to every member of his ſociety, by being as much more watchful over their conduct, as they ſeem thereto entitled, by the greater conſideration allowed by their parents for the care of them; and the greater importance it is of to the world, whether they do well, or miſcarry.

" But a governor, who, as a philoſopher, deſires nothing that is ſuperfluous; and who, as a divine, knows for certain, that no earthly thing is of any value compared either with the pleaſure or with the reward of virtue, will not be ſo baſe, as, in conjunction with grooms, and footmen, and nurſes, and refugee tutors, to ſhew his reſpect to them by admiring their fortune or their birth, and thereby corrupting their minds with falſe notions of greatneſs; or by flattering them in their follies or their vices; or by ſuiting himſelf to their irregular appetites. He will rather ſhew the great regard he hath for them by being ſolicitous to implant in them humility, tenderneſs, love of juſtice, modeſty, fidelity, magnanimity, qualities ever attended with the affection and eſteem of mankind; by endeavouring to reſtrain, and moderate, and direct their paſſions, interwoven as they are with their conſtitution by the Author of nature for very excellent purpoſes; and by keeping their eye perpetually and immoveably fixed upon their mortality. Worthy of ſo great a prince was that order of Philip king of Macedon, that a *memento mori* ſhould be preſented to him every morning, leſt, in the midſt of his height, and grandeur, and affluence, and proſperity, which might diſcourage other monitors, he ſhould forget that he muſt die; and leſt, in any part of the day, after, he ſhould be tranſported to ſay or do any thing which could not become a man that muſt die.

" As a governor will not therefore ſhew his reſpect to them by flattery which will expoſe them; nor by fearing to give them faithful advice, leſt he ſhould offend them; as if it was the great man's privilege not to have one true friend in the world; ſo neither will he do it by partiality.

Where, therefore, the rule is general, he will expect a general obedience to it. He will neither be ſo intimidated by their quality, nor ſo aſtoniſhed at their wealth, as to have any doubt upon him, whether, when they have adventured to commit the ſame fault with others, they ſhall ſuffer the ſame penalty, having equally ſubjected themſelves to the ſame law.

" If there are gentlemen who diſlike the law of their own country, they may live under that of France, or Italy, or Spain: but under whatſoever law they ſhall chooſe to live, to that they muſt ſubmit. If they diſlike the ſtatutes of any particular ſociety or ſchool, they will beſt pleaſe themſelves in becoming members of that ſociety whoſe rules they prefer. But ſtill of whatſoever ſociety, governed by rules which are general, they think fit to become members, to thoſe rules they muſt conform. If it be reaſonable to exempt them from the penalties to which others are ſubject, it will be reaſonable alſo that there ſhould be a law to exempt them. In the mean time, as where the law of their country makes no difference between perſons, the interpreter of it doth not think himſelf at liberty to make any; ſo, where the ſtatutes of a ſociety equally regard all the members of the community, the governor of it will be obliged ſo to regard them. Partiality in a governor weakens that reverence that is due to his perſon, and conſequently that awe and influence he ſhould have upon his ſociety. Partiality in a governor is an evil leſſon to the governed: teaches them, in their turn, to obey thoſe paſſions, which it is the deſign of a liberal education to ſubdue; teaches them to prefer what their unaccountable love or hatred, what their unreaſonable hopes or fears ſhall ſuggeſt, to what their unbiaſſed judgment doth approve; teaches them a wrong uſe of power, which, when it ſhall hereafter be intruſted with them to protect, they will employ to enſlave; takes away from them the ſight of their equality in thoſe reſpects in which all men are equal; confounds the diſtinctions between good and evil, and flatters them that what is a fault in another, when not taken notice of in themſelves is not a fault in themſelves. By this means, they will be untaught, in the very place of their education, thoſe right notions

of

of themſelves and others, which they had in a good meaſure learnt before they came to it. Nor will they always be ſo happy as to get off clear with this load of undue preference. The ſtation of a favourite is invidious. He ſtands in a very ſlippery place. The disfavoured perſon is diſinclined to him, and will be glad to ſee him in thoſe bad circumſtances in which his governor ſhall be aſhamed not to animadvert upon him; and perhaps will contribute to involve both him and his governor in difficulties, out of which they will not eaſily extricate themſelves; and there will always be parties and enmities in the ſociety, whoſe improvements, as well as whoſe happineſs, muſt depend on the peace of it. A governor, therefore, in the execution of the ſtatutes, can neither prudently nor juſtly make any difference between thoſe who are ſtyled gentlemen commoners, and thoſe who are called ſimply commoners, who are not unfrequently of the ſame family with thoſe of the ſuperior order, very often of as good, and ſometimes of better. A gentleman commoner hath a ſoul to be ſaved as well as a ſervitor, and is under the ſame obligations to religion and virtue. A gentleman commoner owes a duty to his country, and hath no more title to be uſeleſs to it, than any other perſon to whom he would ſhift off the diligence and the qualifications to ſerve it. Nor can a meaner thought ever enter the heart of any man, than that the only occaſion of ſtudy and improvement in arts and ſciences, is indigence; and that, for himſelf, he hath eſtate enough to live upon, without any aid from learned acquiſitions. Unhappy youth! little does he think, how much wiſdom is neceſſary to propriety of conduct in an ample fortune.

"Diſparity of family or fortune was not regarded at ſchool, nor will it be taken notice of when young men ſhall have left the univerſity. Where the law is equally binding to all, and for the ſame reaſons, it muſt be equally obſerved by all. Obedience to the laws is a debt that every one owes to ſociety. And great men's ſons muſt here be taught loyalty to their prince, by ſubmiſſion to inferior governors, as well as the children of meaner parents. In the army it is not uncommon for perſons of noble extraction to ſerve under a general of inferior

birth; and if any young gentleman of the higheſt quality were to do me the honour to adorn this humble ſociety, deſtined, as it is, chiefly to the education of youth for the ſacred profeſſion, I ſhould expect from him a compliance with the local rules, and a behaviour towards me that was fit to be ſhewn to a governor. And, I hope, the knowledge of what is due to my ſtation, would not make me forget my duty to him in any other place." Dr. NEWTON.

SECTION XXXIV.

ON LENITY AND SEVERITY OF DISCIPLINE.

Per varios caſus, per tot diſcrimina rerum,
Tendimus in Latium. VIRG.

Nec domus nec reſpub. ſtare poteſt, ſi in ea nec rectè factis præmia extent ulla, nec ſupplicia peccatis. *Neither can a private family nor a ſtate ſubſiſt, if no rewards are held out in it for good conduct, nor penalties for offences.* CIC.

HUMANITY is ſhocked at the degree of ſeverity which has been often uſed in ſchools. An infant has ſuffered more under a ſevere maſter *, than a cul-

* The following paſſage from Eraſmus gives an idea of the old ſeverity. The perſons alluded to, are ſuppoſed to be Dean Colet, and the two maſters of St. Paul's ſchool, Lilly and Rytwiſe, who were remarkable for ſanguinary diſcipline.

Novi theologum quendam, et quidem domeſticè, maximi nominis, cujus animo nulla crudelitas ſatisfaciebat in diſcipulos, quum magiſtros haberet ſtrenuè plagoſos. Id exiſtimabat unicè et ad dejiciendam ingeniorum ferociam, et ad edomandam ætatis laſciviam pertinere.

Nunquam agitabat convivium apud gregem ſuum, niſi quemadmodum comœdiæ exeunt in lætam cataſtrophen,

a culprit under the rigour of the law for offences againſt the community. Compaſſion alone muſt excite

ita poſt cibum ſumptum, unus aut alter protraheretur virgis lacerandus; et interim ſæviebat et in immeritos, nimirum ut aſſueſcerent plagis.

Ipſe quondam adſtiti proximus quum *a prandio ex more, puerum evocarat annos natum, ut opinor, decem. Recens* autem a matre venerat in eum gregem. Præfatus eſt, illi matrem eſſe cum primis piam fœminam, ab eâ ſibi puerum ſtudiosè commendatum: mox ut haberet occaſionem cædendi, cæpit objicere, neſcio quid ferociæ, quum nihil minus præ ſe ferret puer, et innuit illi cui collegii præfecturam commiſerat (huic ex re ſatelles erat cognomen), ut cæderet. Ille protinus dejectum puerum ita cecidit, quaſi ſacrilegium commiſiſſet. Theologus ſemel atque iterum interpellavit, *ſatis eſt, ſatis eſt.* At carnifex ille, fervore ſurdus, peregit ſuam carnificinam pene uſque ad pueri ſyncopen. Mox theologus verſus ad nos, *nihil commeruit*, inquit, ſed erat *humiliandus*, nam hoc verbo eſt uſus. Quis unquam ad eum modum erudivit mancipium, imo quis aſinum?

ERASMUS de Puer. Inſt.

It is a very curious fact, that in early and *ſlaviſh* times, the ſons of *great men* uſed to be whipt BY PROXY. I entreat my reader to conſider the following paſſage, in which the cruelty of the ariſtocratical ſpirit in thoſe days, appears in its true colours.

" Of all the acts of cruelty exerciſed on the young ſtudents of that age, none was ſo unjuſt as the practice which prevailed of WHIPPING THEM BY PROXY. In an *old comedy*, written by *Chriſtopher Tye*, is a dialogue to that purpoſe.—Tye and Cranmer are met by one Brown, a young pupil for muſic, bearing the PRINCE'S CLOAK AND HAT. Cranmer enquires of him what is become of the PRINCE, and is told that he is at *tennis with the Marquis of Dorſet*; upon which the following dialogue enſues:

' *Cranmer.* Goe, beare this youngſter to the chappell ſtraight,
And bid the maiſter of the children whippe him well:

excite all who are not deſtitute of feeling, to interpoſe in the protection of defenceleſs childhood. But reaſon alſo informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewiſe for its inutility in promoting the purpoſes of education, and its ill effects on the puerile diſpoſition. The heart is injured by it in a degree not to be compenſated by any improvement of the underſtanding, even if it were found to contribute to improvement.

In all deſperate caſes, ſuch as natural ſtupidity, or confirmed averſion, it were happy if maſters could be diſintereſted, or parents impartial enough,

The PRINCE WILL NOT LEARNE, SIR, AND YOU SHALL SMART FOR IT.'

'*Browne.* O good my lord, I'll make him ply his book to-morrow.'

'*Cranmer.* That ſhall not ſerve your turne. Away, I ſay.' (*Exit* Browne.)

So, Sir, this police was well deuiſed; ſince he was whipt thus
For the PRINCE's faults,
His Grace hath got more in knowledge in a moneth,
Than he attained in a yeare before;
For ſtill the fearful boy, to ſaue his breech,
Doth hourely haunt him whereſoe'er he goes.'

'*Tye.* 'Tis true, my lord, and now the Prince perceives it;
As loath to ſee him puniſh't for his faults,
Plies it on purpoſe to redeeme the boy.'

The practice of whipping the poor children for the *faults of their betters*, probably had its riſe in the education of Prince Edward, and may be traced down to the time of Charles I. Biſhop Burnet, in his Hiſtory of the Reformation, mentions a BARNABY FITZ-PATRICK, as WHIPPING-BOY to PRINCE EDWARD; and the ſame author, in his Hiſtory of his Own Times, takes notice of Mr. MURRAY, WHIPPING-BOY to Charles I." See BURNET's Hiſtory.

to lay aſide all thoughts of farther inſtruction, and to deſtine their charge to ſome occupation which requires little or no preparatory diſcipline. The difficulty conſiſts in determining the exact time at which the trial ſhall be concluded. And this is a difficulty not eaſily overcome; for parental fondneſs will not eaſily be led to deſpair of a ſon's abilities, and it is, it muſt be owned, a painful taſk, to convince a parent of ſo diſagreeable a truth. In ſuch a circumſtance, the maſter will at leaſt act a merciful part to let the boy proceed unmoleſted as well as he can, and not correct him for involuntary omiſſion and for natural defects. He will then comply with the rule preſcribed by common ſenſe and juſtice, to do no harm where he can do no good *.

Parents

* Mali præceptores, qui diſcipulos libentiùs verberant quàm docent. *They are bad maſters who had rather beat than teach their ſcholars.* MORUS.

Tunè in eo loco, quem Græci ab *otio, ſcholam*, Latini a *voluptate, ludum* appellandum cenſuerunt, pluſquam Phalaridis tyrannidem exerces? ERASMUS.

Effice ut merito te amet grex tuus: ut miretur primum ſtudia: deinde te quoque, ſtudiorum gratia: poſtremo, utrumque ſtudiorum causâ. ERASMUS.

It was the advice of an emperor, that to govern well it was right, omnia videre, multa diſſimulare, *pauca* punire.

On châtie beaucoup dans les colléges. La verge eſt toujours haute. Les pleurs y coulent ſans ceſſe. Ces enfans, l'amour de leurs parens, l'eſpoir de la patrie, ſont-ils donc nés pour être malheureux, avant d'entrer dans la ſociété des grandes paſſions et des crimes? Savez vous même s'ils vivront aſſez pour goûter quelques douceurs de la vie? Puiſque le jour peut leur manquer, laiſſez-les un peu jouir de l'aurore.

Mais encore, pour quelles fautes les châtiez vous ſi ſouvent, les rendez vous ſi malheureux? pour avoir bleſſé la grammaire, la ſyntaxe, la conſtruction d'un vers Latin!

Parents have ſometimes ſo far overcome their feelings, by their deſire of promoting what they judged the welfare of their children, as to require ſeverity in the extreme. It is an unreaſonable demand upon a man of liberal education, whoſe diſpoſition has been ſoftened by the ſtudies of humanity. No emolument can recompenſe him for that degradation which he muſt endure by accuſtoming himſelf to inflict ſufferings on a fellow-creature at that tender age which cannot poſſibly deſerve exceſſive rigour.

The ſcriptural remark indeed, that he that ſpareth the rod ſpoileth the child, comes from too high authority to be controverted. He that ſpareth a moderate uſe of the rod on proper occaſions, indiſputably does an injury to the delinquent; becauſe he encourages, by impunity, the repetition of his crime. But this paſſage, like moſt others, has been miſapplied; and more evil, if undeſerved ſuffering be included, has reſulted from the too liberal, than from the too ſparing, uſe of the rod.

Human nature is, however, at every ſtage of life, prone to evil; particularly prone at a time when to inherit corruption are added, imbecility of underſtanding and want of experience *. Idleneſs is alſo difficult to be avoided at an age, when the

tin! . . . Les fautes contre les mœurs, la deſobeiſſance voluntaire et obſtinée, le menſonge, la fourberie, l'inſolence, la colere, la violence—c'eſt autre choſe.

PLAN d'EDUCATION.

* Cereus in vitium flecti.

Yielding, as wax, to vice. HOR.

Cito nequitia ſubrepit; virtus difficilis inventu eſt, rectorem, ducemque deſiderat. Etiam ſine magiſtro vitia diſcuntur. *Wickedneſs ſoon inſinuates itſelf; Virtue is difficult to be found; it requires a director and guide. Vices are learned without any inſtructor.* SEN.

effects of exertion are unknown, or too remote to affect the mind *. A very young boy is commanded to comnit a certain portion of his grammar to memory. The taſk he finds painful. Enticements to neglect ſurround him; and the benefit to be received by performing the taſk is diſtant, and of a nature which he cannot comprehend. Diſpoſitions the moſt amiable, and the moſt likely to ſucceed in literature †, are perhaps, at the boyiſh period of life, under the ſtrongeſt temptations to idleneſs, and its conſequence, improper behaviour.

* Id imprimis cavere oportebit, ne quæ ſtudia amare nondum poteſt, oderit. *This, in the firſt place, you muſt take care of—that he may not hate thoſe ſtudies which he cannot yet love.* QUINTILIAN.

† Such diſpoſitions are thus finely deſcribed by the poet Vida:

Contra autem vanum multi effùdere laborem
Quos fruſtra excoluiſſe ſolum male pinguis arenæ
Pœnituit, ventiſque viam tentâſſe negatis
Quod ne cui ſero contingat forte docenti,
Continuo poterit certis præſciſcere ſignis,
Namque puer nullis rectorum hortatibus ipſe
Sponte ſuâ exercetur, amatque, rogatque docentes
Primus, inardeſcitque ingenti laudis amore.
Provocat hinc ſocios pulchra ad certamina primus
Exultatque animo victor, ſuperatus amaris
Mordetur curis, latebraſque et ſola requirit,
Infelix loca, ad æquales pudet ire, graveſque
Vultus ferre nequit chari rectoris inultus.
Nec lachrymis penitus caruerunt ora decoris
Hic mihi ſe, divis, fatiſque volentibus offert,
Huic muſæ indulgent omnes, hunc poſcit Apollo
At nullam prorſus tibi ſpem fruſtrà excitat ille
Quem non ulla movet prædulcis gloria famæ
Et præcepta negat duras dimittere in aures
Immemor auditi, cui turpis inertia mentem
Dejicit, atque hebetes torpent in corpore ſenſus,
Huic curam moneo ne quiſquam impendat inanem.

To

To ſuffer a fertile ſoil to be over-run with weeds, or to lie uncultivated, is lamentable. What then can be done? Some method muſt be deviſed of influencing the hopes and fears; and this muſt be accommodated to the diſpoſition. On a meek and tender diſpoſition, very ſlight marks of diſpleaſure or approbation will produce a powerful effect; an angry look or word will ſucceed better as a corrective on ſuch an one, than ſtripes on the back of the audacious. On a truly ingenuous mind, praiſe and ſhame * will at all times be ſufficient. On the intermediate ſorts, thoſe who are neither remarkable for tenderneſs of feeling nor generoſity of nature, and who conſtitute the common herd, and the greater part †, I with regret aſſert, that it will be ſometimes indiſpenſably neceſſary to inflict corporal puniſhment ‡. To inveigh againſt it, is no new topic. Long and conſtant experience has decided on its abſolute neceſſity. Declamation on this ſubject, as well as on others, deſerves little attention.

Yet, even on the more hardened culprits, there are a few methods which may be tried previouſly to the infliction of extreme ſeverity. They may be confined from play on a holiday; they may be debarred a meal; they may be ſent to their chamber before their companions; their pocket allowance may be retrenched; or an additional taſk may be

* "Praiſe them openly, reprehend them ſecretly."
Lord BURGHLEY.

† Οὕτως ἂν ἡγήσαιτο, τοὺς μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι ἐκαλέρους. τοὺς δὲ μεταξὺ πλειστους. *Thus he thought that the* VERY GOOD *and the* VERY BAD *were indeed but few; but that the* MIDDLE SORT *were the moſt numerous.* PLATO.

‡ Τὸν γὰρ κακὸν ἀεὶ δεῖ κολάζειν ἵν' ἢ ἀμείνων, οὐ τὸν δυσυχῆ. *One ought to correct the bad that he may become better, but not the unfortunate.* PLATO.

aſſigned. The frequency of theſe, however, deſtroys their effect; and, in many caſes, it is not poſſible to avoid the uſe of the rod *. Great crimes †, ſuch as immoral actions, which, from the early depravity of the human heart, often abound in ſchools, muſt meet with exemplary puniſhment. The greateſt degree of terror and diſgrace attends it, when inflicted with a few concomitant formalities, which ſometimes operate when the pain would be diſregarded. After all, they who are converſant with boys, know that there ſometimes ariſe individuals ſo hardened by nature or habit, that they can bear every pain with alacrity, and glory in their ſhame. For ſuch ſpirits, a ſea-life opens the only refuge.

Lenity, however amiable its motive, when ill-judged ‡ and exceſſive, is in effect cruelty. It is eaſy

* Quo ſæpius monuerit, hoc rariùs caſtigabit. *The oftner the maſter admoniſhes, the leſs frequently he will chaſtiſe.* QUINTILIAN.

But this is not univerſally true; for frequent reproofs loſe their efficacy by their frequency.

Οἱ προτρεπομενοι των φιλοσοφουντων, μηδεν δ' διδασκοντες. μηδ' υποτιθεμενοι, ομοιοι εισι τοις τους λυχνους πρημυττουσιν, ελαιον δε μη εγχεουσιν. PLUTARCH.

"The rod and correction give inſtruction, but a child left to himſelf is the confuſion of her that bare him."

Prov. xxix. 15.

Ιατρεια τις η παιδεια. ARISTOT. ad NICHO.

† Præceptor nec habeat vitia, nec ferat. *Let the maſter neither have vices, nor bear them.* QUINTILIAN.

‡ Impunitas peccandi maxima illecebra. *Impunity is the greateſt inticement to the commiſſion of offences.* CIC.

"And it were to be wiſhed, I confeſs, that the conſtitution of man's nature were ſuch, that this might be done only by the mild addreſſes of reaſon, and the gentle arts of perſuaſion; and that the ſtudies of humanity might be

eaſy to enlarge in its praiſe, and almoſt any thing advanced in recommendation of it will find an attentive

be carried on only by the ways of humanity; but, unleſs youth were all made up of goodneſs and ingenuity, this is a felicity not to be hoped for. And therefore it is certain, that in ſome caſes, and with ſome natures, auſterity muſt be uſed; there being too frequently ſuch a mixture in the compoſition of youth, that while the man is to be inſtructed, there is ſomething of the brute alſo to be chaſtiſed.

" But how to do this diſcreetly, and to the benefit of him who is ſo unhappy as to need it, requires, in my poor opinion, a greater ſkill, judgment, and experience, than the world generally imagines, and than, I am ſure, moſt maſters of ſchools can truly pretend to be maſters of. I mean thoſe *plagoſi Orbilii*, thoſe executioners, rather than inſtructors of youth; perſons fitter to lay about them in a coach, or cart, or to diſcipline boys before a Spartan altar, or rather upon it, than to have any thing to do in a Chriſtian ſchool. I would give thoſe pedagogical Jehu's, thoſe furious ſchool-drivers, the ſame advice, which the poet ſays, Phœbus gave his ſon Phaeton, (juſt ſuch another driver as themſelves,) that he ſhould *parcere ſtimulis* (the ſtimulus in driving being of the ſame uſe formerly that the laſh is now). Stripes and blows are the laſt and baſeſt remedy, and ſcarce ever fit to be uſed, but upon ſuch as carry their brains in their backs; and have ſouls ſo dull and ſtupid, as to ſerve for little elſe but to keep their bodies from putrefaction.

" Nevertheleſs, ſince (as I have ſhewn) there are ſome caſes and tempers, which make theſe boiſterous applications neceſſary; give me leave, for once, to ſtep out of my profeſſion ſo far, (though ſtill keeping ſtrictly within my ſubject,) as to lay before the educators of youth, theſe few following conſiderations, for I ſhall not, in modeſty, call them inſtructions.

1. " As firſt, Let them remember that excellent and never-to-be-forgotten advice, That boys will be men; and that the memory of baſe uſage will ſink ſo deep into, and grow up ſo inſeparably with them, that it will not be

tentive audience. But when ſpeculation is reduced to practice, the ſober deciſions of experience muſt ſuperſede

ſo much as in their own power ever to forget it. For though indeed ſchool-maſters are a ſort of kings, yet they cannot always paſs ſuch acts of oblivion, as ſhall operate upon their ſcholars, or perhaps (in all things) indemnify themſelves.

2. "Where they find a youth of ſpirit, let them endeavour to govern that ſpirit, without extinguiſhing it; to bend it, without breaking it; for when it comes once to be extinguiſhed and broken, and loſt, it is not in the power or art of man to recover it: and then (believe it) no knowledge of nouns and pronouns, ſyntaxis and proſodia, can ever compenſate or make amends for ſuch a loſs. The French, they ſay, are extremely happy at this, who will inſtruct a youth of ſpirit to a decent boldneſs, tempered with a due modeſty; which two qualities in conjunction do, above all others, fit a man both for buſineſs and addreſs. But, for want of this art, ſome ſchools have ruined more good wits, than they have improved; and even thoſe which they have ſent away with ſome tolerable improvement, like men eſcaped from a ſhipwreck, carry off only the remainder of thoſe natural advantages, which in much greater plenty they firſt brought with them.

3. "Let not the chaſtiſement of the body be managed ſo as to make a wound, which ſhall rankle and feſter in the very ſoul. That is, let not children, whom nature herſelf would bear by an innate, generous principle of emulation, be expoſed, cowed, and depreſſed with ſcoffs and contumelies, (founded perhaps upon the maſter's own guilt,) to the ſcorn and contempt of their equals and emulators. For this is, inſtead of rods, to chaſtiſe them with ſcorpions; and is the moſt direct way to ſtupify and beſot, and make them utterly regardleſs of themſelves, and of all that is praiſe-worthy; beſides that it will be ſure to leave in their minds ſuch inward regrets, as are never to be qualified or worn off. It is very indecent for a maſter to jeſt or play with his ſcholars; but not

ſuperſede the flouriſhes of fanciful declamation. Artificial rhetoric may adorn any quality and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the ſanction of the mother of Wiſdom, Experience. Some degree of ſeverity is, and has ever been, adopted in our beſt ſeminaries; and bodily puniſhment is appointed by the ſtatutes even of our univerſities, though, indeed, never inflicted in the preſent age. Milton is ſaid to have been one of the laſt who underwent an academical flagellation. So generous a ſpirit as was his, it may be preſumed, could not have deſerved it; and indeed the kind of diſcipline is highly improper in the univerſities. But in ſchools, the general practice, as well as reaſon, may juſtify it; for it cannot

not only indecent, but very dangerous too, in ſuch a way to play upon them.

4. "And laſtly, Let it appear in all acts of penal animadverſion, that the perſon is loved while the fault is puniſhed; nay, that one is puniſhed only out of love to the other. And (believe it) there is hardly any one ſo much a child but has ſagacity enough to perceive this. Let not melancholy fumes and ſpites, and ſecret animoſities, paſs for diſcipline. Let the maſter be as angry for the boy's fault, as reaſon will allow him; but let not the boy be in fault, only becauſe the maſter has a mind to be angry. In a word, let not the maſter have the ſpleen, and the ſcholars be troubled with it. But above all, let not the ſins, or faults, or wants of the parents be puniſhed upon the children; for that is a prerogative which God has reſerved to himſelf.

"Theſe things I thought fit to remark, about the education and educators of youth in general; not that I have any thoughts or deſires of invading their province, but poſſibly a ſtander-by may ſometimes look as far into the game, as he who plays it, and perhaps with no leſs judgment, becauſe with much leſs concern."

Dr. SOUTH.

be ſuppoſed, that all the maſters who have preſided in our public ſchools, have been injudicious or inhumane.

The infliction of puniſhment requires great judgment, and great command of temper; judgment to proportion the degree of ſeverity to the degree of mental feeling, or want of it; and command of temper, that the cool reſult of the dictates of juſtice may not appear the effect of anger and revenge *. Not to be able to command paſſion, is to ſet a bad example to the ſcholars, and to leſſen authority, by ſhewing weakneſs; for it is great weakneſs in an inſtructor to be often carried away by the impulſe of anger †. He who does not check his rage,

* In emendando ne acerbus, &c. Quidan. ſic objurgant quaſi oderint. *One muſt not be bitter in correcting, &c. ſome reprimand as if they hated the boy.*

QUINTILIAN.

The maſter, in my opinion, ſhould act with the coolneſs and ſteadineſs of the laws, which inflict puniſhment on crimes, without attending to perſons.

But Dr. Prieſtley thinks it ſhould appear to be the effect of anger; and he gives ingenious reaſons. See his Obſervations on Education.

† I would puniſh you as you deſerve, ſaid Seneca, to his ſlave, if I were not in a paſſion.

Archytas, returning from war, found his farm much neglected by his ſteward. I would make you repent it, ſaid he to the culprit, if I were not exceedingly angry.

Plato, angry with a worthleſs ſlave, deſired his nephew to correct him; for, ſaid he, I am in a great paſſion.

Lord Kaims, like every other humane man, diſapproves of the ſeverity of ſchool puniſhments. But I am not ſure that the following cenſure is quite juſt:

"To dwell upon theſe inſtances," ſays he, "would be irkſome. I confine myſelf to one, illuſtrious indeed, as it relates to Eaton, a ſchool in high vogue. In that

rage, will find it grow habitual; and it will lead him to ſudden acts of injuſtice and cruelty, of which he will immediately repent, without being able to make any adequate reparation for breaking the ſpirit of an innocent and injured child *.

ſchool, there ſtands expoſed to open view the TERRIBLE block that the boys muſt kneel upon to receive a flogging; perhaps as often from the bad humour of the maſter, as from the demerit of the offender. And that the boys may never loſe ſight of puniſhment, matters are ſo contrived as to furniſh examples once a week at leaſt, chiefly on Monday, which, in the language of the ſchool, has obtained the illuſtrious appellation of the Day of Doom. Would one imagine, that a diſcipline ſo brutal ſhould ſtand firm, even againſt the humanity of modern manners?"

* The following paſſage on the propriety of exacting from young perſons an implicit ſubmiſſion to reaſonable authority, ſeems worthy of attention.

"It is of great importance that children and young perſons be accuſtomed to ſubmit, without difficulty and reluctance, to proper authority; by which is meant ſuch authority as it is for their own good, and the good of ſociety, that they ſhould ſubmit to; becauſe that habit of ready ſubmiſſion, and the temper of mind which accompanies it, will be of unſpeakable ſervice to them, and to every ſociety of which they ſhall be members, through life. Now this can only be enforced by the parent, or tutor, abſolutely inſiſting upon ſubmiſſion, without ever retracting what has been once threatened for an offence, unleſs ſome ſufficient and manifeſt reaſon intervene.

"Mankind always yield to neceſſity, and when their ſituation is properly underſtood by them, they do it at once, and without pain. A child that finds it abſolutely impoſſible for him to reach the moon, will never ſtretch his hand towards it again. If he be ſhut up in a room, he will never think of puſhing againſt the wall, becauſe he never knew it gave way to him; but he will go to the door, and make repeated attempts to force his way out there,

there, becauſe he has known the door to open. It is the ſame with man in every period of life."

Dr. PRIESTLEY.

Let it be remembered in all caſes of delinquency in a ſchool, that

QUEM POENITET PECCASSE POENE EST INNOCENS. *He who is ſincerely ſorry for his fault, is almoſt innocent.* CICERO.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Οὐκ οἶδα ὑπὲρ ὅτου ἄν τις νοῦν ἔχων μᾶλλον σπουδάζοι, ἢ ὑπὲρ υἱέως, αὐτοῦ, ὅπως ὡς βέλτιστος ἔσται. *I know not on what a ſerious and ſenſible man ſhould rather employ himſelf than on his ſon, that he may be rendered as good a man as poſſible.* PLATO.

Quid leges ſine moribus?
What ſignify laws without good morals? HOR.

WHOEVER has had experience among young people, will have remarked, how early, and with what violence, the vicious propenſities of human nature diſplay themſelves *. To eradicate them is difficult, and perhaps impoſſible. But they may be reſtrained and weakened †, ſo as to be rendered leſs dangerous to future felicity.

There

* "Moſt men employ the firſt part of their life to make the remainder miſerable."

MARCHIONESS DE LAMBERT.

† Si literis non potes, at virtuti ſtude. Nemo non ad illam ſatis ingenioſus ubi non acumen quæritur, ſed voluntas. . . . Majus tutiuſque eſt virtute quàm literis clarum fieri. . . . Quod ſi ad virtutem animi, literarum lux acceſſerit, tum demum conſummatum quiddam atque perfectum eſt id quidem, ſi qua in rebus humanis poteſt eſſe

There are many moſt deſtructive vices of boys, againſt which no vigilance can ſufficiently guard. All that a maſter can do is, to check any tendency to them when he happens to detect it, to correct all converſation and behaviour which lead to the commiſſion of them, and to take care that the pupil is obſerved in retirement as cloſely as circumſtances will allow. Some vices are ſo indelicate, as ſcarcely to admit of being mentioned *. But where there is reaſon to ſuſpect any boy of being habitually guilty of ſuch, delicacy muſt not prevent a ſuperintendant from repreſenting the conſequences in colours as frightful as the imagination can conceive. This is a painful taſk, and requires great addreſs in the execution †. I am convinced, much miſery has ariſen in the world from neglecting to perform it. Difficult as it muſt be to a man of delicacy, yet it is certainly deſirable, that while he gives moral diſſuaſives againſt vice in general, he ſhould ſpecify ſome vices, and paint in lively colours the particular ill conſequences which ariſe from them. If virtue in itſelf does not appear deſirable, or vice deteſtable, yet the idea, that vice will occaſion pain, diſtempers, imbecility, and premature old age, muſt have weight. Irregular and intemperate paſſions,

eſſe perfectio. *If you cannot ſtudy letters, ſtudy virtue. There is nobody who is not ingenious enough to be good, for it is not ſo much acuteneſs which is required as inclination. It is greater and ſafer to become famous for virtue than learning. But if to virtue learning ſhall be added, then at laſt ariſes ſomething conſummate and perfect, if there can be any perfection in human affairs.* PETRARCH.

* Quædam flagitia honeſtè non poſſum dicere.
Some crimes one can hardly ſpeak of with decency. CIC.

—— Tot puerorum
Obſervare manus, &c. JUVENAL.

† Indeed it is almoſt impracticable.

indulged

indulged at a boyiſh age, will raiſe a tempeſt in the vernal ſeaſon of life, and cut off all hope of future eminence. The mind will ſympathize with the body, and both be reduced to a wretched ſtate of weakneſs by too early and exceſſive indulgences. Diſeaſe will infallibly follow vice, and blaſt every bloſſom of youth*. I dwell with earneſtneſs on this ſubject, becauſe the ſucceſs of all our cares in education depends upon it. Add to this, that innocence is of ſo far greater value than erudition.

The iraſcible paſſions of boys are often very violent. When they diſplay their effects in acts of premeditated malice and revenge, they ſhould certainly meet with correction. A judicious maſter will give general admonitions on the neceſſity of reſtraining the paſſions, and, in particular caſes, will apply proper puniſhment†. He will do right to repreſent malice and revenge as by no means the

* Paulatim ver id nitidum, flos ille juventæ
Diſperiit, VIS ILLA ANIMI; tum ſqualida tabes
Artus, horrendum! miſeros obduxit, et altè
Grandia turgebant fœdis abſceſſibus oſſa.
Ulcera, proh divûm pietatem! informia pulchros
Paſcebant occulos, et diæ lucis amorem,
Paſcebantque acri corroſas vulnere nares. . . .
Illum Alpes vicinæ, illum vaga flumina flêrunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ ruriſque puellæ
Sabinuſque alto gemitum lacus edidit amne.
FRACAST. Syphilis.
Et CASTUM amiſit, POLLUTO CORPORE, FLOREM.
CATULLUS.

† Many fooliſhly indulgent perſons will ſay ——
—— "Fecimus et nos
Hæc Juvenes." Eſto: deſiſti, nemque, nec ultra
Foviſti errorem. JUV.
But is there one who will ſeriouſly declare that he is not the worſe in many reſpects, for the earlieſt inſtances of vicious miſconduct?

effects

effects of a generous * and noble ſpirit, but of a bad and effeminate heart. It will indeed be much better to bring any improper behaviour into diſgrace, than to animadvert upon it with ſeverity. Time and experience of their bad influence on perſonal happineſs and reputation, will be the moſt effectual remedies for the diſorders of the angry paſſions. Many of them gradually loſe their force as reaſon arrives at maturity, and time effects a reformation, which art could never produce. Much leſs evil happens to young perſons from the iraſcible, than from the concupiſcible, affections. Still, however, great care ſhould be taken to reſtrain them, and religious arguments ſhould always and principally be applied; for the gratification of the iraſcible paſſions particularly militates againſt the ſpirit of chriſtianity.

Boys are apt to indulge themſelves in ſullenneſs and obſtinacy. Nothing cures ſuch diſtempers ſo effectually as ridicule. They ſhould be laughed out of theſe diſagreeable diſpoſitions, by their maſter and ſchool-fellows: and, indeed, this is one of the great advantages of public education, that boys ſhame each other from many abſurd and odious habits, which the private pupil may retain through life.

Boys are uſually ungrateful to their inſtructors, ready to ſpeak ill of them, revengeful after proper correction, and prone to be unthankful for the kindeſt treatment. Parents muſt remove this fault, by diſregarding their malice, and by ſhewing a due degree of gratitude and reſpect to the maſter.

The buſineſs of correcting the paſſions and bad habits of children, belongs in a particular manner to parents †; but as children are often kept at ſchool,

* Exigui eſt animi ultro. Juv.

† The education of children, according to the laws of God and nature, belongs to the parents themſelves. Inſtructors

ſchool, and at a diſtance, during the puerile age, it ought undoubtedly to be comprehended in the plan of ſcholaſtic education. Parents have their ſons at home ſome part of the year. At thoſe times, I am ſorry to obſerve, that they often foment, by encouraging bad paſſions. Many conſider anger and revenge as marks of a manly ſpirit, and, by ſeeming pleaſed with their moſt violent effects, by laughing at them, or by not diſcountenancing them, give them additional force. The parents ought to be ſufficiently conſiderate to ſecond the maſter's endeavours, both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance and paſſion, during the ſhort time he is with them, they ſhould not ſhew themſelves pleaſed; but ſhould conſider, that theſe beginnings will, in a few years, grow to ſuch a height, as one day to deſtroy their children's happineſs and their own.

If any really think, and I believe they do, that violent paſſions are ſigns of parts and genius, I will beg leave to aſſure them, that I have known the ableſt * boys of the mildeſt affections, and the greateſt dunces the moſt addicted to every bad paſſion,

ſtructors in the ſchool are merely the ſubſtitutes and repreſentatives of the parent. In caſes of incapacity, or want of opportunity, they may be properly engaged; but it is not to be expected that ſubſtitutes can ever equal the ardour and ſincerity of a principal.

* The love of letters operates as an excellent revulſion on many violent paſſions of the youthful age.

Non pertimiſcendum eſt, ne voluptatis irretiantur illecebris qui ætatis ſuæ florem literarum ſtudiis dedicandum eſſe ſtatuerunt. Tanta ſiquidem eſt oblectatio, paulatim acquirendâ cognitione rerum ſeſe paſcentis animi, ut eâ qui fruuntur, ab iis neque laboris tædium, neque avocantium voluptatum blanditiæ ſentiantur. Itaque ſapienter poëtæ,

ſion, in their moſt violent degrees. However this may be, the paſſions are certainly the cauſes of the greateſt miſeries of human nature; and not to diſcourage their exceſſes in boys, under all circumſtances whatever, is extreme cruelty *.

poëtæ, cum cæteros omnes Deos Veneris imperio ſubdidiſſent, in Minervam modo et in Muſas nihil ei, nihil Cupidini juris eſſe voluerunt. *There is no fear leſt they ſhould be enſnared in the allurements of pleaſure, who have reſolved to devote the flower of their age to the purſuits of literature. Since ſo great is the delight of the mind, feeding itſelf with the gradual acquiſition of knowledge, that by thoſe who enjoy it, neither the fatigue of application nor the enticing avocations of pleaſure are perceived. Wiſely then did the poets determine, when they had ſubjected all the other Gods to the empire of Venus, that neither ſhe nor Cupid ſhould have any juriſdiction over Minerva or the Muſes.*

MURETUS.

I will recommend to young people of the age of nineteen or twenty, Dr. Prieſtley's "Conſiderations for the "Uſe of young Men," as an excellent book. It does the author great honour, as he certainly would not have written it in the manner he has done, if he had not been a true friend to virtue.

* Non eſt, non, mihi credite, tantum ab hoſtibus armatis, ætati noſtræ periculum, quantum ab circumfuſis undique voluptatibus. *There is not, believe me, there is not ſo much danger to a youth from a hoſt of armed enemies, as there is from the allurements of pleaſure which every where ſurround them.* LIVY.

And reſtraints ſhould be laid on all young men, without regard to RANK or fortune,——from the PRINCE, OR AN HEIR TO A CROWN, down to the meaneſt ſubject. No one is too GREAT to be checked by the kind controul of a father or a governor.

——— Si non
Intendes animum ſtudiis et rebus honeſtis,
Invidiâ vel amore vigil torquebere.

If you do not apply your mind to ſtudy and virtuous objects, you will be tormented with envy or love, as you lie awake on your bed. HOR.

"It

" It would be happy (ſays Dr. Prieſtley) if ſome vices of a peculiarly unnatural and atrocious kind, could be entirely concealed from the knowledge of young perſons; and, with care, it may perhaps be done, till they be too old to be in much danger from temptation to them. In general, however, I would neither conceal from young perſons the knowledge of vice, or deny that temporal advantages and pleaſures may attend vicious indulgences; but let them be always given to underſtand, that theſe advantages and pleaſures are *dearly purchaſed*; *and that, though for a time no viſible inconvenience may attend the career of vice, the time of recompence will ſurely overtake the votaries of it at laſt*; *and that no man will ever violate the rules of temperance, chaſtity, or any other virtue, without being made ſufficiently to repent of it.* . . . A life of pleaſure, as it is improperly called, never fails to have *moſt dreadful intervals of languor and diſappointment*.—When the common amuſements have loſt their ſtimulus, ſo that plays, operas, and aſſemblies, can hardly keep the man of pleaſure awake, and when they have had a ſurfeit of all ſenſual indulgence, they have no reſource but GAMING. . . . High gaming is the greateſt enemy to any thing tranquil, gentle, benevolent, and generous. . . . It cheriſhes every paſſion that has any thing ſordid, dark, and malignant in it: ſo that when carried to exceſs, and joined to diſappointment, it is no wonder that it ends in riot, diſtraction, deſpair, and ſelf-murder." Dr. PRIESTLEY.

" Good education may be illuſtrated by comparing it with its oppoſite. The following account is given by Le Brun of thoſe kings of Perſia who have inherited by blood: " This king is abſolute in the ſtricteſt ſenſe; for " he diſpoſes of the lives and properties of his ſubjects " without control. He is born in the ſeraglio, and kept " there in priſon, ignorant of what paſſes in the world. " When arrived at a certain age, he is taught to read " and write by a black eunuch, is inſtructed in the Ma- " hometan faith, and to bear an implacable hatred to " the Mahometans of Turkey, and of Indoſtan; but " not a ſyllable of hiſtory, of politics, nor even of mo- " rality. Far from being teaſed with things that re- " quire application, he is ſet looſe to ſenſual pleaſure " the moment the impulſe takes him. Opium is pro-

" cured

" cured for him, and other drugs that excite volup-
" tuouſneſs. At the death of his predeceſſor, he is led
" from his priſon to the throne, where all proſtrate
" themſelves before him, with expreſſions of the moſt
" abject ſervility. Surpriſed, nay ſtupified, with a
" ſcene ſo new and extraordinary, he conceives all to be
" a dream; and it requires time to render the ſcene fa-
" miliar. As he is incapable of inſpiring affection or
" even good-will, his courtiers have no view but to
" make a property of him. Far from offering him
" good advice, they keep him ignorant in order to miſ-
" lead him. Thus the Perſian kings paſs their vigour
" in luxury and voluptuouſneſs, without the leaſt regard
" to their people or to their own reputation. Car-
" neades the philoſopher obſerved, 'that the ſons of
" princes learn nothing to purpoſe but to ride the great
" horſe; that in other exerciſes every one bends to
" them; but that a horſe will throw the ſon of a king
" with no more remorſe than of a cobler.' Muſt I be
obliged to think, that the foregoing deſcription, with a few ſlight variations, may ſuit the greateſt part of thoſe who in France and England have been born with the certainty of inheriting a great eſtate? " If there is any
" characteriſtic peculiar to the young people of faſhion
" of the preſent age, it is their lazineſs, or an extreme
" unwillingneſs to attend to any thing that can give
" them the leaſt trouble or diſquietude; without any
" degree of which they would fain enjoy all the luxuries
" of life, in contradiction to the diſpoſitions of Provi-
" dence and the nature of things. They would have
" great eſtates without any management, great ex-
" pences without any accounts, and great families with-
" out any diſcipline or œconomy: in ſhort, they are fit
" only to be inhabitants of *Lubberland*, where, as the
" child's geography informs us, men lie upon their
" backs with their mouths open, and it rains fat pigs
" ready roaſted." *The World*, No. 157.

Lord Cheſterfield expreſſes himſelf with peculiar ſpirit upon a different branch of this character. " As for the modern ſpecies of human bucks, I impute their brutality to the negligence or to the fondneſs of their parents. It is obſerved in parks among their betters, the real bucks, that

that the moſt troubleſome and miſchievous are thoſe who were bred up tame, fondled, and fed out of hand, when fawns. They abuſe, when grown up, the indulgence they met with in their youth; and their familiarity grows troubleſome and dangerous with their horns."

"A young man, born with the certainty of ſucceeding to an opulent fortune, is commonly too much indulged during infancy, for ſubmitting to the authority of a governor. Prone to pleaſure, he cannot bend to the fatigues of ſtudy: his mind is filled with nothing but plans of imagined happineſs, when he ſhall have the command of that great fortune. No ſooner is he in poſſeſſion, than he ſets looſe all his appetites in purſuit of pleaſure. After a few years of gratification, his enjoyments, by familiarity and eaſy attainment, become languid, and at length perfectly inſipid. In the mean time, a total neglect of œconomy reduces him to ſtraits, his debts multiply and become urgent; and he is in the higheſt flow of diſſipation when his enjoyments are at the loweſt ebb. Diſſimulation now ſupplants the native candour of his temper. He muſt promiſe when he knows he cannot perform, and muſt careſs a dun who is his averſion. Deſpairing to retrieve his affairs, he abandons himſelf to profligacy: his peace of mind is gone; and he is now more wretched than formerly happy. Oppoſe to this meteor a young man without fortune, who muſt labour for his bread. He is educated to a calling which he proſecutes with induſtry, but for ſome time with little profit. By perſeverance his circumſtances becoming eaſy, he thinks of marriage. He delights in his wife and children; and his grand object is to make a fortune for each of them. They are all put into a good way of living. One of his ſons is aſſumed as his partner in buſineſs; upon whom, by degrees, is devolved the laborious part. And now our merchant finds ample leiſure to indulge in the comforts of ſociety. He ends his days with a grateful ſenſe of the goodneſs of Providence, in beſtowing bleſſings on him with a liberal hand. Let us now compare.——But there is no compariſon. No man of ſenſe would chuſe to be the perſon firſt deſcribed. A man on the contrary muſt be ambitious beyond meaſure, who would not be ſatisfied with the

the lot of the other. I can figure no ſtate more happy, if it be not that of a man who for years has applied himſelf to buſineſs, ſweetened by a taſte for letters. Fortune throws into his lap a large eſtate, of which he had no expectation. Having been taught by experience that his own wants are eaſily ſupplied, he exerts his uſual induſtry to make his friends happy, and to remedy the wants and diſtreſſes of his fellow-creatures. Can any ſtate be figured more oppoſite than this to that firſt mentioned, with reſpect to every comfort of life?" Lord KAIMS.

SECTION XXXVI.

ON KNOWING THE WORLD AT AN EARLY AGE.

"And verilie they bee feweſt in number, that bee happie or wiſe, by unlearned experience. And looke well upon the former life of thoſe fewe, whether your example be old or young, who, without learning, have gathered, by long experience, a little wiſdome and ſome happineſs; and whan you doe conſider what miſchiefe they have committed, what daungers they have eſcaped (and twentie for one doe periſh in the adventure), than thinke well with yourſelfe, whether ye would, that your own ſonne ſhould cum to wiſdom and happineſs by the way of ſuch experience or no." ROGER ASCHAM.

THE knowledge of the world, in its comprehenſive ſenſe, is a knowledge greatly to be deſired. To underſtand the human heart, to know human manners, laws, languages, and inſtitutions of every kind, and in various nations, and to be able to reflect on all theſe with moral and political improvement, is an attainment worthy of the greateſt ſtateſman and the wiſeſt philoſopher *.

But there is a knowledge of the world of a very inferior kind, which many parents value at the

* Hæc omnia noſſe ſalus eſt adoleſcentulis. *The knowledge of all theſe things is indeed ſafety to young men*—but not the knowledge of vices, and the arts of deceit. TER.

higheſt

higheſt price *. Greek and Latin are always mentioned with contempt, on a compariſon with it. In compliance with cuſtom indeed, and to get him out of the way, the boy is placed at ſchool; but the knowledge to be gained there is little eſteemed

* "The affair of KNOWING THE WORLD, about which WEAK AND FANTASTIC people make ſo much noiſe, and which one hears them perpetually inſiſting upon with ſo much ſufficiency, is, of all others, the niceſt and moſt momentous ſtep that is made in education. A young man, they tell us, muſt know the world; therefore, ſay they, puſh him into it at once. . . . I, on the other hand, take upon me to ſay, Therefore keep him out of that world, as long as you can. . . . See then if the proper way to ſecure him from theſe inconveniences, be not to keep him at a diſtance from the world; and when you let him into ſome knowledge of it, to do it ſeaſonably, gradually, and circumſpectly; to take the veil off from ſome parts and leave it ſtill upon others; to paint what he does not ſee, and to hint at more than you paint; to confine him, at firſt, to the beſt company, and prepare him to *make allowances even for the beſt*; to *preſerve in his breaſt the love of excellence*, and encourage in him the generous ſentiments he has ſo largely imbibed, and ſo perfectly reliſhes; yet temper, if you can, his zeal with candour, inſinuate to him the prerogative of ſuch a virtue as his, ſo early formed and ſo happily cultivated, and bend his reluctant ſpirit to ſome aptneſs of pity towards the ill-inſtructed and the vicious; by degrees to open to him the ill condition of that world to which he is approaching, yet ſo as to preſent to him, at the ſame time, the certain inevitable miſery of conforming to it; laſt of all, to ſhew him ſome examples of that vice which he muſt learn to bear in others, though deteſt in himſelf. . . . In a word, to inform the minds of youth with ſuch gradual intelligence, as may prepare them to ſee the world without ſurpriſe, and live in it without danger."

See Bp. HURD's Dialogues.

by

by the empty votaries of faſhion. Men and things*, not words, are magiſterially pointed out as the proper objects of ſtudy, by thoſe who know little of men, things, or words. It is not the knowledge of books, ſay they, which he is to purſue, but the knowledge of the world; ignorant that the knowledge of books is neceſſary to gain a valuable knowledge of the world.

The parents who give ſuch directions to their children, are themſelves merely people of the world, as it is called; perſons for the moſt part of very moderate underſtanding, who have never made any ſolid improvements in learning, and conſequently never felt its pleaſures or its advantages. They have perhaps raiſed themſelves by dint of worldly policy, by the little arts of ſimulation and diſſimulation†; and having ſeen the effects of dreſs,

* Nonnulli, dum ἀνήπλοις, ut aiunt, ποσὶν ad *res* diſcendas feſtinant, ſermonis curam negligunt, et malè affectato *compendio* in maxima incidunt *diſpendia*. Etenim cum res non niſi per vocum notas cognoſcantur, qui ſermonis vim non callet, is paſſim in rerum quoque judicio cæcutiat, hallucinetur, deliret neceſſe eſt. *Some, while they haſten* ἀνήπλοις ποσὶν, WITH UNWET FEET, *as they ſay, to learn things, neglect the care of language and words, and unfortunately pretending to have found a ſhorter way, go the longeſt way about. For as things cannot be known but by words, the marks of things, he who underſtands not words, muſt neceſſarily be blind, miſtaken, and fooliſh in his judgment of things.* ERASMUS.

† Ignaviſſimi homines . . aliud clauſum in pectore, aliud promptum in linguâ habere; AMICITIAS, INIMICITIAS, non ex re, ſed ex commodo eſtimare; magiſque vultum quàm ingenium bonum habere. *Moſt daſtardly men —they have one thing concealed in their heart, and another at their tongues end. They entertain friendſhip or enmity, not according to their real ſentiments, but according to convenience. They have rather a good outward appearance than a good diſpoſition.* SALLUST.

addreſs, and an attention to exterior accompliſhments, but at the ſame time having been totally unacquainted with real and ſolid attainments, they are naturally led to wiſh to give their children the MOST USEFUL education, which, according to their ideas, is a knowledge of the world.

But what is the knowledge of the world? A knowledge of its follies and its vices; a knowledge of them at a time of life when they will not appear in their true light, CONTEMPTIBLE IN THEMSELVES, AND THE SOURCES OF MISERY; BUT FLATTERING AND PLEASURABLE. To ſee theſe at a boyiſh age, before the mind is properly prepared, will not cauſe an abhorrence, but an imitation of them. To introduce boys to ſcenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul ſtain, which it will never loſe.

And yet I have known parents, in the metropolis, ſuffer boys of fourteen or fifteen to roam whitherſoever they pleaſed, to frequent places of public diverſions by themſelves, to return home late in the evening, and all this with plenty of money *, and without giving any account of the manner of conſuming either that or their time †. The parents were pleaſed with their ſon's proficiency

* Plautus ſays, it is ſafer to put a knife into the hands of a child, than money.

† Inepta patris lenitas et facilitas prava.
The abſurd lenity and pernicious indulgences of a father.
Obſonet, potet, oleat unguenta de meo.
Amat? dabitur a me argentum ubi erit commodum.
Fores effregit? reſtituentur: diſcidit
Veſtem? reſarcietur,——FACIAT QUOD LUBET,
Sumat, conſumat, perdat, decretum eſt pati.
Let him eat, drink, and dreſs at my expence. Is he in love? I will give him money whenever it ſhall be conveni-

ency in the knowledge of the world; the ſons were pleaſed with liberty. All, for a ſhort time, went on to their mutual ſatisfaction. But after a few years a ſad reverſe uſually appeared. The boy became a ſpendthrift and a debauchee; alienated his father's affections by incurring debt, and ruined his conſtitution by every ſpecies of exceſs. What

ent to him. Has he broken doors? They ſhall be mended. Has he torn a garment? It ſhall be ſewed up again; he ſhall do what he pleaſes, let him take, ſpend, and deſtroy— I am reſolved to bear it. TER.

Detur aliquid ætati; ſit adoleſcentia liberior; non omnia voluptatibus denegentur; non ſemper ſuperet vera illa & directa ratio. Vincat aliquando cupiditas voluptaſque rationem .... poſtremo cùm paruerit voluptatibus, dederit aliquid temporis ad ludum ætatis, atque ad inanes haſce adoleſcentiæ cupiditates, revocet ſe aliquando ad curam rei domeſticæ, rei forenſis, reipublicæ, ut ea quæ ratione antea non perſpexerat, ſatietate abjeciſſe, experiendo contempſiſſe videatur. *Let ſome allowance be made for age; let youth have a little liberty; let not every thing be denied to pleaſure; let not that ſtrict and unerring reaſon always prevail. Let deſire and pleaſure ſometimes get the better of reaſon. At laſt, when he ſhall have indulged his pleaſures, and ſhall have given ſome of his time to the amuſement of his age, and to thoſe fooliſh deſires of youth, let him recall himſelf one day or other, to the cares of a family, of forenſic buſineſs, of the public, that he may appear to have thrown away from ſatiety, to have deſpiſed from experience, thoſe things which he had not ſeen through before by the force of his reaſon.* CIC.

Theſe are the very ſentiments of a profeſſed modern man of pleaſure. They were not the real ſentiments of Cicero. They were not found in any of his moral pieces, but in an oration. Now it is well known, that advocates, in a ſpeech at the bar, will often advance opinions to ſerve a cauſe, very different from their own conviction. Cicero was certainly a man of ſtrict virtue and temperance, and taught virtue both by precept and example.

remained after his money and his health were diſſipated? No learning; no reliſh for the works of literary taſte. The ſpring of life, when the ſeeds of theſe ſhould have been ſown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is uſual, in teaching this knowledge of the world, to ſpare no pains in acquainting the pupil with the tricks and deceits of mankind. At the age of fourteen or fifteen, his mind is impreſſed with the ideas of ſharpers, hypocrites, and diſſemblers. He is taught to conſider mankind in maſquerade. and to believe, that all with whom he has any intercourſe, have ſome deſign upon him. He is therefore armed with arts and tricks to counteract the attacks of his aſſailants. He is taught indeed to aſſume the appearance of good qualities; but it is not for their own ſake, but merely to facilitate deception. In the progreſs of this diſcipline, all the native ſentiments of truth and honour are of neceſſity diſcarded. Suppoſing that the deceiving arts, acquired by this mode of inſtitution, may ſerve intereſted purpoſes, yet the end is not worth the means. No wealth, no power, no popularity, can compenſate corruption of heart, and ſelf-abaſement. Such characters as have nothing but external accompliſhments to recommend them, may indeed be greatly admired and approved by vain and weak underſtandings, which penetrate no deeper than the ſurface; but they are deſpiſed by all the truly ſenſible, and pitied by all the truly good.

Boys, indeed, early initiated in the world, uſually have a forwardneſs of behaviour *, and a de-

* When a boy of thirteen or fourteen has loſt the graceful infirmity of bluſhing, there are ſmall hopes, But Erubuit; ſalva res eſt.
While he bluſhes, all is ſafe. TERENCE.

gree

gree of loquacity which pleaſes ſuperficial people *. He who is attending to his books, and collecting ideas which will one day render him a bleſſing and an honour to all with whom he is connected, will appear dull, awkward, and unengaging to many, in compariſon with the pert ſtripling, who has been plunged into vice and diſſipation before he knows the meaning of the words. The reception which the latter meets with in company, gives him additional ſpirits, and the poor parents uſually triumph a while in the conſcious ſuperiority of their judgment. In four or five years they commonly ſee and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from igno-

* The obſervations of Dr. Watts, on the ſubject of behaviour and external deportment, appear to me well worthy of attention.

"But among all the accompliſhments of youth, there is none preferable to a decent and agreeable behaviour among men, *a modeſt freedom of ſpeech*, a ſoft and elegant manner of addreſs, a graceful and lovely deportment, a cheerful gravity and good humour, with a mind appearing ever ſerene under the ruffling accidents of human life. Add to this, a pleaſing ſolemnity of reverence when the diſcourſe turns upon any thing ſacred and divine, a becoming neglect of injuries, a hatred of calumny and ſlander, a habit of ſpeaking well of others, a pleaſing benevolence and readineſs to do good to mankind, and ſpecial compaſſion to the miſerable; WITH AN AIR AND COUNTENANCE, IN A NATURAL AND UNAFFECTED MANNER, EXPRESSIVE OF ALL THESE EXCELLENT QUALIFICATIONS."

Dr. WATTS.

I muſt here recommend Dr. Watts's IMPROVEMENT OF THE MIND, and indeed all his didactic works, as admirably well adapted to form the riſing generation, and to inſtil thoſe virtuous and religious principles, which, in the faſhionable modes of education, are much neglected.

rance, is to be compaſſionated; but if ever it ariſes from affectation of ſingularity, pride, vicious principles, or careleſſneſs concerning their offspring, it deſerves the ſevereſt reprehenſion.

It is obvious to obſerve in the world multitudes of beardleſs boys aſſuming airs of manhood *, and practiſing manly vices, to obtain a title to the appellation of men. The preſent age abounds with ſuch examples. Theſe are the unhappy objects whom their injudicious parents have extruded from the foſtering wing into the wide world, before nature had given ſufficient maturity. Their emaciated looks inform the ſpectator, that a ſecret canker has preyed on the flower of their youth. Their words, their dreſs, their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its conſequent miſeries. The years which ſucceed a vain, a wicked, and a moſt wretched youth, are often ſpent in nurſing a ruined fortune and a ſhattered conſtitution †.

A moſt fatal miſtake is made by parents of all claſſes in the preſent age. Many of them ſeem to think vice and irregularity the marks of ſenſe and

* Citò prudentes, citò mariti, citò patres, citò ſacerdotes, citò omnis officii capaces et curioſi.——*Early wiſe men, early huſbands, early fathers, early prieſts, early capable and deſirous of undertaking every office.* SENECA.

I will remark in this place, that it is a ſymptom of great corruption in modern manners, that no veneration is paid to old age.

† "If they read a book at any time (ſi quod eſt interim otii a venatu, poculis, aleâ, ſcortis: *If they have any interval of leiſure from hunting, drinking, cards, &c.*), it is a play-book or ſome pamphlet of news, and that at ſuch ſeaſons only when they cannot ſtir abroad, nor drive away time. Their ſole diſcourſe is horſes, dogs, and what news?" BURTON.

ſpirit

ſpirit in a boy; and that innocence, modeſty, ſubmiſſion to ſuperiors, application to ſtudy, and to every thing laudable, are the ſigns of ſtupidity. They often ſmile at the tricks of a young villain, and even ſeem pleaſed with boyiſh profligacy. Hence it happens, that their offspring frequently proves a ſcourge to them, and that they feel that ſting, which, to uſe Shakeſpeare's expreſſion, is ſharper than a ſerpent's tooth, the ſting inflicted by a thankleſs, an immoral, an ignorant, an extravagant, and an infidel child *. A valuable acquiſition, this premature knowledge of the world, which produces ſuch fruits! and that it often does produce them, obſervation will abundantly evince †.

I cannot help thinking, that prudence, as well as reaſon and religion, requires, that a parent ſhould do all he can to preſent his child to the community UNSPOTTED ‡. The faireſt ſide of the world ſhould be exhibited to his view. Vice in every mode and degree ſhould be concealed. Diſhoneſty, in which I comprehend all the arts which are incompatible with truth, ingenuouſneſs, and

* "Why died it not from the womb?" Job, iii. 11.

† "For the end anſwers the means. The childe was taught no obedience when it might; now it is too olde to learn. The childe was not bended when it was tender; now it is too ſtiffe, it will follow its own bent. The parent may thank himſelfe for the evill conſequences from that neglect, and humble himſelfe to ſmart patiently, for ſmart he muſt, if he have any feeling.... He had his childe in his hande, and might have carried him on fairly, and have taught him to knowe God, himſelfe, and his parents."

WOODWARD's Childe's Patrimonie.

‡ Sincerum eſt niſi vas quodcunque infundis aceſcit. *Unleſs the veſſel is pure, whatever you pour into it will turn ſour.* HOR.

ſimplicity of manners, ſhould never be mentioned but with deteſtation. What then, ſays an objector, would you expoſe him, unprepared and unappriſed, to a wicked and an artful world? No; I would prepare him in the beſt manner, by fixing deeply in his boſom principles of piety and moral honeſty. He ſhould be kept under the eye of a parent, or a faithful inſtructor, as long and as conſtantly as poſſible. And when he muſt be introduced into the world at large, let his inſtructor tell him what diſeaſes and what miſeries inevitably await immoral and intemperate indulgence *. With ſuch preparation, and with the bleſſing of Providence, which will probably attend it, there will be little danger,

* Let him learn, that, in all ſituations and circumſtances of life, RECTITUDE OF CONDUCT, whether the event, with reſpect to externals, be fortunate or unfortunate, is the only infallible ſource of human happineſs. The cardinal virtues point out a ſtrait road, eaſy to find, and pleaſant to travel. Go right forwards, and μήκεθι μοι λέγε, πῶς γένηται; ὅπως γὰρ ἂν γένηται, σὺ ἀνὸ θήσεις καλῶς, καὶ ἔσται σοι τὸ ἀπιβὰν εὐύχημα. *Do not ſay to me any more, how will it be? for however it be, you will ſet it right, and the event to you will be lucky.*

EPICTETUS, Mrs. CARTER's Tranſ.

Quintilian ſays, the art of oratory in actu poſita eſt, non in eventu, *is in the act, not in the event.* We may ſay the ſame of the art of life.

Ἐν τῷ βίῳ καλῶν, καὶ ἀγαθῶν, ΟΙ ΠΡΑΤΤΟΝΤΕΣ ΟΡΘΩΣ ἐπήβολοι γίγνονται. *With reſpect to things laudable and good in human life, it is the right actors only that attain the poſſeſſion of them.* ARISTOT.

See HARRIS's Treatiſe on Happineſs.

By purſuing objects which appear virtuous, great, and noble, without regard to ſelfiſh and narrow motives, our nature becomes dignified.—ERIGIMUR, ELATIORES FIERI VIDEMUR; humana deſpicimus, cogitanteſque ſupera ac cœleſtia, hæc noſtra ut exigua et minima contem-

danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

contemnimus.—*We are lifted up, we ſeem to become more elevated; we deſpiſe human things, and fixing our thoughts on things above, look down with contempt on theſe concerns of ours as ſuperlatively mean and little.* CICERO.

On the contrary, he who is early taught to know the world will certainly love it, and will conſider ſome of the greateſt trifles in it as matters of the higheſt importance. COMPANY and diverſions, however immoral, while they are FASHIONABLE, will be ſought with more ardour than any of thoſe improvements and intellectual delights which the philoſophers ſo warmly and ſo juſtly recommend. What attention will a youth of fifteen pay to the antient Portico, who is allowed to roam without control in the portico of Covent Garden?

It is common to expatiate on the value of bought experience; but ſurely it is folly to buy that which always coſts dearly, and may be had gratis from books and living inſtructors.

I beg leave to inſert in this place, the following paſſages from Archbiſhop Secker:

"Now, the only univerſal precaution that can be in this reſpect, chriſtianity hath furniſhed, by introducing a ſtated method of inſtruction unknown before; which, joined with the parents private care, is, to the generality of mankind, ſufficient for the purpoſes of intellectual and moral improvement. But to perſons of more extenſive influence, a more particular and appropriated inſtitution is neceſſary, for the world's ſake as well as their own. This, with regard to the teachers of religion, men almoſt without exception acknowledge, but too commonly forget it in another caſe of no leſs importance; theirs I mean, whoſe authority is to enforce the laws of conduct, and whoſe example is to lead the way in life. Here ſometimes a wrong care, often an imperfect one, is taken by the fondeſt parents. The outward accompliſhments and decencies of behaviour they teach them with great exactneſs, and do well; but then, without the leaſt

further proviſion, ſend them abroad into the ſchool of the world, there to learn what they can. The conſequence is, what muſt naturally be expected; trifles and follies, ever readieſt at hand, and beſt ſuited to the unjudging mind, get firſt into poſſeſſion, and, in many, leave place for nothing elſe to enter. Such, unqualified for the valuable employments of life, muſt loſe their days in the low amuſements of a falſe and effeminate politeneſs; *hoping for no higher a character, than a ſet of creatures, equally contemptible, can give one another by mutual admiration*; and happy, after all, if they chance to preſerve an *innocent worthleſſneſs*."

"The benefits of converſation greatly depend on the previous attainments, both of thoſe who are ſuppoſed to communicate knowledge, and to receive it. If, therefore, inſtruction be neglected, converſation will grow trifling; if perverted, dangerous. Still acquaintance with the world, however corrupted, may be a uſeful part of education; but then it muſt be the laſt. It gives a beautiful poliſh; but of this the beſt prepared mind will be the moſt ſuſceptible. It teaches many things; but good or bad, according as the learner is qualified to diſtinguiſh. He, whom improved good ſenſe hath enabled to obſerve upon common practice, will extract wiſdom and virtue from the vices and follies of mankind. But ſuch as are ignorant, and capable only of imitating, will of courſe admire the worſt of what they ſee; and be the more effectually ruined, the more they aim to be accompliſhed. It is therefore a mercileſs thing, to throw out poor creatures, unprincipled in what is right, to ſhift for themſelves where ſo much wrong is to be learned."

"Regular cultivation of the underſtanding then, is what good education begins with. The earlieſt branch of this acquaintance with uſeful languages, unlocks the treaſures of ancient learning, and makes the improvement of every age and climate our own. Then the politer parts of literature moſt agreeably open the faculties, and form the taſte of young perſons; adorn our diſcourſe, and endear our company in riper years; give a grace to wiſdom and virtue; relieve the fatigue of our buſy hours, and elegantly fill up the leiſure of our vacant ones. At the ſame time, the art of juſt reaſoning opportunely

portunely comes in, to curb the licence of imagination, and direct its force; to fix the foundations of science, ascertain the degrees of probability, and unveil specious error. With this guide we proceed securely. Knowledge of nature opens the universe to our view; enables us to judge worthily of the constitution of things; secures us from the weakness of vulgar superstitions, and contributes, in many ways, to the health and security, the convenience and pleasure, of human life. If from hence we go on to survey mankind, a contemplation of their different states in different ages, especially of their ancient regulations and laws, the public wisdom of brave and great nations will furnish variety of useful reflections to the mind, often teaching us to improve our own condition, often to be happy in it."

"Above all, application ought to be secured by the authority of a prudent instructor, and emulation excited by a number of fellow-learners."

"And when should the science of life be taught but in the beginning of life; before evil habits are formed; whilst the natural regard to truth and right, the only inward restraint of incautious youth, remains uncorrupt; and the seeds of sin lie yet somewhat loose on the surface of the mind; much harder to be cleared away, when once they have taken root, and twisted themselves strongly about the heart? This, therefore, is the favourable opportunity, in which authority and reason must exert at once their joint force. For discipline without instruction is mere tyranny; and instruction without discipline, little better than useless talk. Things owned to be fit and good are neglected, because disagreeable; things evidently hurtful pursued for present pleasure. Here authority comes in to the aid of reason; enforces virtuous application; restrains vicious indulgences; tempers the warmth of youth; prepares us for the future subordinations of life; conducts us safe through the unseen dangers of our most dangerous time; and then by gentle degrees withdraws its influence, as the power of self-government grows up. Where want of this care leaves young persons too soon in the worst of hands, their own, it is dreadful to see into what irretrievable miseries they plunge, in the very beginning of their

courſe. And, therefore, the more liberty they are afterwards to enjoy, the more prudent, though not ſtricter, reſtraint they ſhould be under at firſt, and entered by ſlow ſteps into the world at large, with all poſſible cautions given them of the hazards they are going upon, and (God knows) have little reaſon to be eager for."

"To you, who are parents, nature itſelf hath given a tender concern for your children's welfare, as your own, and reminds you juſtly, that, as you have brought them into the dangers of life, your buſineſs is to provide that they get well through them. Now, the *only proviſion commonly attended to, of wealth and honours, can never produce happineſs, unleſs the mind, on which all depends, be taught to enjoy them properly.* Fortune, without this, will but lead them to more abandoned ſallies of extravagance, and expoſe them to more public cenſure. Education then is the great care with which you are intruſted; ſcarce more for their ſakes than your own. You may be negligent of your ſon's inſtruction, but it is on you as well as himſelf, that his ignorance and contemptibleneſs will bring both reproach and inconvenience. You may be regardleſs of his morals; but you may be the perſon who will at laſt moſt ſeverely feel the want of them. You may be indifferent about his religion; but remember, dutifulneſs to you is one great principle of religion, and all the reſt promote ſuch habits as you may bitterly repent (when it is too late) your omiſſion to cultivate in him; and you may live and die miſerable on his account, whom timely care would have made your joy and honour."

"Therefore, in a caſe of ſuch moment, let no falſe ſhame nor favourite paſſion prevail over you, but "Give your hearts early to the Lord that made you." Lay the foundations of your lives here, on the firm ground of chriſtian faith; and build upon it whatever is juſt and good, worthy and noble, till the ſtructure be complete in moral beauty. The world, into which you are entering, lies in wait with variety of temptations. Unfavourable ſentiments of religion will ſoon be ſuggeſted to you, and all the ſnares of luxury, falſe honour, and intereſt, ſpread in your way, which, with moſt of your rank, are too ſucceſsful, and to many fatal. Happy the few,

few, that in any part of life become ſenſible of their errors, and with painful reſolution tread back the wrong ſteps which they have taken! But happieſt of men is he, who, by an even courſe of right conduct, from the firſt, as far as human frailty permits, hath at once avoided the miſeries of ſin, the ſorrows of repentance, and the difficulties of virtue; who not only can think of his preſent ſtate with compoſure, but reflects on his paſt behaviour with thankful approbation; and look forward with unmixed joy to that important future hour, when he ſhall appear before God, and humbly offer to him a whole life ſpent in his ſervice." Archbiſhop SECKER.

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR AND A LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, MENDACEM ODI. *I love the truth, I will have the truth told me, I hate a liar.* PLAUTUS.

Μάλιϛα δὲ ϰ᾽ πρὸ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ ΤΗΝ ΓΝΩΜΗΝ. *But chiefly, and before all things, let him be liberal in his opinions.* LUCIAN.

IT is to be regretted, that at places where intellectual accompliſhments have been taught with the greateſt ſucceſs, very little attention has been paid to moral inſtruction *. From ſome defect in their original conſtitution, and from no fault of the preſent ſuperintendants, it has happened, that the whole time appropriated to inſtruction is engaged in the purſuit of literature alone.

* Cicero ſays, Neque disjuncti doctores, ſed iidem erant vivendi præceptores atque dicendi, ut ille apud Homerum, Phœnix. *The teachers were not ſeparated, but the inſtructors in the art of living and ſpeaking were the ſame, as Phœnix in Homer.*

I really

I really cannot comprehend how a liberal education * can be complete, unleſs ſuch moral ſentiments be infuſed as become a liberal mind. A love of truth †, and a nice ſenſe of honour ‡, appear to me indiſpenſably requiſite in the character of a real gentleman. Excluſively of their value as moral virtues, they are the nobleſt ornaments. I recommend, therefore, that every method may be purſued, which can fix them deeply in the mind of the pupil.

* De liberalibus ſtudiis quid ſentiam ſcire deſideras? Nullum ſuſpicio, nullum in bonis numero, QUOD AD ÆS EXIT. . . . Quare liberalia ſtudia dicta ſunt vides, quia homine libero digna ſunt. Cæterùm UNUM STUDIUM VERE LIBERALE EST QUOD LIBERUM FACIT. *Do you deſire to know what I think of liberal ſtudies? I admire none, I number none among good ſtudies, the end of which is money. . . . You ſee why they were called liberal ſtudies —— becauſe they are worthy of a liberal man. But that ſtudy only is liberal which renders one liberal, or of a free and enlarged mind.* SENECA.

† Ο μεγαλόψυχος ΠΑΡΡΗΣΙΑΣΤΙΚΟΣ, καὶ ΑΛΗΘΕΥΤΙΚΟΣ. *A man of a great ſoul is a free ſpeaker, and a ſpeaker of truth.* ARISTOT.

‡ "The idea of honour is ſuſceptible of a greater degree of vivacity than any other ſentiment of the mind; and it ſeems as if nature had given it this force, to incline men to aim more at perfection, and to induce them, upon proper occaſions, to ſacrifice to it the deſire of conveniencies, pleaſures, and even life itſelf. All that is neceſſary is, not to miſtake the idea which we ought to entertain of perfection." Father GERDIL.

Hi mores, hæc duri immota Catonis
Vita fuit, ſervare modum, finemque tenere,
Naturamque ſequi, patriæque impendere vitam,
Nec ſibi, ſed toti genitum ſe credere mundo.
Juſtitiæ cultor, RIGIDI SERVATOR HONESTI,
In commune bonus, nulloſque Catonis in actus
Subrepſit, partemque tulit ſibi nata voluptas.

See ROWE's Lucan, lib. ii.

Every

Every one who has been much converſant with very young boys, muſt know how prone they are to ſpeak untruths. The habit often grows up with them; and it is ſo connected with every thing mean *, baſe, and ungenerous, that I never can expect a conduct good or great from him in whom it habitually prevails.

In a plan of education, then, I would aſſociate every diſgraceful idea, which human ingenuity can invent, to the idea of a liar. Inſtead of teaching a boy ſimulation and diſſimulation, I would ſtigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of ſuch meanneſs ſhould be for ſome time compelled to ſit alone, and it ſhould be conſidered a diſgrace to have any intercourſe with him. On the contrary, every reward, praiſe, and indulgence, ſhould be allowed, in the ſight of the reſt, to him who ſhould have acted or ſpoken in a manner remarkably open and ingenuous.

If the culprit is too callous to be affected with ſhame, the ſeverer puniſhments of the ſchool muſt be inflicted on his perſon. It is a painful neceſſity. But I conſider the habit of violating truth, as a plentiful ſource of all moral turpitude †, and I would

* Τὸ ψεύδεσθαι δουλοπρεπὲς καὶ πᾶσιν ἀνθρώποις μισεῖσθαι ἄξιον, κ᾽ οὐδὲ μετρίοις δούλοις συγγνωστόν. *To lie, is the mark of a ſervile mind, and juſtly deteſted by all men, and not pardonable in a tolerably good ſervant.* PLUTARCH.

Not even lies ſpoken in jeſt, or innocent lies, are to be allowed. Plutarch ſays of Ariſtides, Φυσις ἰδρυμένη ἐν ἤθει βεβαίῳ κ᾽ πρὸς τὸ δικαιον ἀτειὴς, ψεῦδος δ᾽ οὐδ᾽ ἐν Παιδιᾶς τινι τρόπῳ προσιεμένη. *His nature was fixed in principle, and inflexibly juſt; by no means admitting a lie, even in jeſt.*

† Πιστὸν ἀπίστοις οὐδέν. *No faith can be repoſed in thoſe who have violated their integrity.* PINDAR.

It

would neglect no methods which can prevent its arrival at maturity. If it is unreſtrained, it may probably grow up till it inſtigates to the commiſſion of crimes of which the laws may take cognizance. It will inevitably deprive the perſon in whom it appears, of their eſteem whoſe good opinion is truly deſirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other conſequences to ariſe than thoſe which terminate in the perſon's own mind, it would be ſtill more deſirable to pluck the vice up by the roots, as ſoon as it appeàrs to vegetate. It renders the mind little and narrow; it diſtreſſes it with the invention of deceit, with the fear of detection, and with the perpetual fabrication of poor excuſes and falſe pretences.

Boys ſhould alſo be taught to act a juſt and an honourable part in all their little pecuniary tranſactions. Fraud and covetouſneſs appear very early. If one is thoughtleſs and extravagant, there is another ready to take advantage of his folly, and to lend ſome of his little ſtore on exorbitant intereſt. Such practices unreſtrained, ſow the ſeeds of future uſury and prodigality. Let boys therefore be obliged to give an account of their expences whenever called upon; and whenever meanneſs or fraudulent tricks are detected, let them be corrected by the infliction of diſgrace or ſevere puniſhment. I have ſeldom, in this treatiſe, inſiſted on ſeverity of puniſhment. I never would urge it but for flagrant violations of morality. I recommend it here, as I ſhould amputation for a mortified limb, becauſe I

It was ſaid of the holy Father Pope Alexander the VIth, and Borgias his ſon, The father never ſpoke what he meant, the ſon never did what he ſpoke. Bad models! though obliquely recommended by ſome inſtructors.

think

think the ſalvation of every thing valuable depends upon it. A man without much learning may be happy and uſeful *; but a wicked man muſt be wretched †, and a burden to all around him, And the boy will ſcarcely fail of being a bad man, who is ſuffered to practiſe fraud and vice in his infancy, and without proper reprehenſion.

The temptations which preſent themſelves to boys, and allure them to lay out money, are often irreſiſtible. They ought, therefore, to be allowed a little weekly ſtipend. But proper precautions muſt be taken to prevent their expences exceeding their incomes. The habit of contracting a debt, is pregnant with fatal conſequences. Let the perſons, therefore, of whom they purchaſe their fruit and their toys, be ſtrictly enjoined not to give credit. I do not wiſh a boy to be reſtrained in expending his money, when once it is given him. I do not think it right that he ſhould be required to hoard his allowance. A miſer at any age is pitiable and contemptible, but a boy-miſer is alſo deteſtable. If all that is mean and ſelfiſh be found at that period of life, what can be expected in old age? While care is taken to make a boy's dealings, wherever money

* It has been often ſuggeſted that learning has not a favourable influence on the morals. If this is ſometimes true, it probably ariſes from neglecting to give as much attention to moral as to literary inſtruction. It may alſo ariſe, in ſome meaſure, from the world's paying a greater reſpect to learning than goodneſs of heart. "For, cry out, (ſays Montaigne,) of one that paſſes by, to the people, O what a learned, and of another, O what a good man goes there! they will not fail to turn their eyes, and addreſs their reſpect to the former. There ſhould then be a third cryer, O the puppies and coxcombs!" MONTAIGNE's Eſſays.

† Nemo malus felix.
No bad man is happy. JUV.

is

is concerned, fair, open, and honourable, I would leave the expenditure of it to his own jungment. It is given him for his little innocent pleaſures; and let not thoſe pleaſures be interrupted and ſpoiled by the unneceſſary interpoſition of authority.

I inſiſt on the neceſſity of furniſhing the young mind, as early as poſſible, with principles of honour and honeſty, becauſe they will then not eaſily be eradicated, and becauſe I conſider them as of much more importance to the ſtate * and the individual, than the principles of literature. To ſend out into the world, a youth adorned with all the arts of human learning, but deficient in good principles and virtuous habits, is to let looſe upon mankind, that fell animal of prey, an accompliſhed villain †.

I am ſorry to have ſeen many parents pleaſed with artful management in their child, and attributing a ſucceſsful deceit to ſuperior ſenſe. They ſhould reprobate any ſuch appearance, as the effect

* Ικανὸν δὲ, ἐὰν ἕκαστος ἐκπληρώσῃ το αὐτου ἔργον. Ει δε ἄλλον τινα ΑΥΤΗ (ΠΑΤΡΙΔΙ) κατεσκευαζες ΠΟΛΙΤΗΝ ΠΙΣΤΟΝ ΚΑΙ ΑΙΔΗΜΟΝΑ, οὐδὲν ἂν τὴν ὠφειλες. *But it is ſufficient, if each performs his own proper buſineſs. Now, if you have prepared for your country one honeſt and conſcientious member of it, have you done it no ſervice?*

EPICTETUS.

† Ἄνθρωπος δὲ, ὡς φάμεν, ἥμερον, (ζῴον) ὅμως μεν ΠΑΙΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ τυχὼν κ᾽ φύσεως εὐτυχοῦς, θειότατον ἡμερώτατον τε ζωον γίγνεσθαι φιλεῖ. ΜΗ ΙΚΑΝΩΣ ΔΕ Η ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὁπόσα φυει γῆ. *Man, as we ſaid, is a tame animal; indeed, when he has the advantage of a* RIGHT EDUCATION, *joined to a happy natural diſpoſition, he uſually becomes the divineſt and the gentleſt of all animals; but not ſufficiently or not properly educated, the wildeſt beaſt on the face of the earth.*

PLATO.

not

not of ſenſe, but of CUNNING *; a low and deſpicable quality, poſſeſſed in perfection by the meaneſt intellects, combined with the moſt depraved hearts, and vilifying human nature †.

* Callidi literas contemnunt. *Cunning minds deſpiſe literature.* Lord BACON.

In truth, to them its charms are like a fine painting to a blind man; and money is their idol.

† See de la Rochefoucault.

Πασά τε ΕΠΙΣΤΗΜΗ χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς, ΠΑΝΟΥΡΓΙΑ, οὐ ΣΟΦΙΑ, φαίνεται. *All knowledge ſeparated from juſtice and other virtue, appears to be cunning, not wiſdom.* PLATON. MENEXENUS.

There is a MORAL CASUISTRY, or cunning, highly unfavourable to virtue. Antiqua ſapientia nihil aliud, quam FACIENDA et VITANDA præcepit: et tunc longè meliores erant viri; poſtquam docti prodierunt, boni deſunt. Simplex illa et aperta virtus in obſcuram et ſolutam ſcientiam verſa eſt, docemurque diſputare, non vivere. *Ancient wiſdom preſcribed only what was to be done, and what avoided; and then men were much better; after learned men multiplied, good men became ſcarce. That ſimple and ſelf-evident virtue is converted into an obſcure and vague ſcience, and we are taught to diſpute, not to live.* SENECA.

Benè præcipiunt, qui vetant quidquam agere, quod dubites, æquum ſit an iniquum: ÆQUITAS ENIM LUCET IPSA PER SE; dubitatio cogitationem ſignificat injuriæ. *They adviſe well, who forbid us to do any thing about which you doubt whether it is juſt or unjuſt: for equity ſhines conſpicuous with its own luſtre; doubt implies an idea of injuſtice.* CICERO.

But while we recommend free-ſpeaking and plain-dealing, we muſt caution againſt their extremes, rudeneſs and folly. The art of pleaſing is certainly to be ſtudied, ſo far as it is conſiſtent with truth and honour. One may be honeſt without being ſavage.

Si bene te novi metues, liberrime Lolli,
Scurrantis ſpeciem præbere, profeſſus amicum.

Ut

Ut matrona meretrici diſpar erit atque
Diſcolor, infido ſcurræ diſtabit amicus.
Eſt huic diverſum vitio *vitium prope majus:*
Aſperitas agreſtis, et inconcinna, graviſque
Quæ ſe commendat TONSA CUTE, DENTIBUS ATRIS,
DUM VULT LIBERTAS MERA DICI, VERAQUE VIRTUS. HOR.

SECTION XXXVIII.

ON GIVING BOYS A SENSE OF RELIGION.

Οὐ γὰρ ἐϛι περὶ ὁτου ΘΕΙΟΤΕΡΟΥ ἄν ἀνθρωπος βουλήσαιτο, ἢ περὶ παιδείας, καὶ τῶν αὐτοῦ, καὶ τῶν αὐτῷ οἰκείων. *It is not poſſible that a man ſhould deliberate on a diviner ſubject, than on the proper method of bringing up his own children, and thoſe of his family.* PLATO.

INSTRUCTION in religious and moral principles ought to come from a parent. For this reaſon it is, perhaps, that in many ſchools there has been no proviſion made for it, and that boys have been well acquainted with the claſſics, and at the ſame time ignorant of the moſt obvious doctrines of religion*.

But as it often happens, that parents have not opportunities to give attention to this point, and indeed, when their ſons reſide at ſchools, and at a diſtance from them, cannot take this office upon themſelves; it becomes neceſſary to ſet apart, in places of education, ſome time for religious inſtruction. It ſhould by no means be neglected;

* Yet, after all the boaſts of ſcience, philoſophy, polite learning, and whatever conſtitutes a liberal education, there is nothing which renders the mind ſo truly LIBERAL as RATIONAL RELIGION, or the generous and ſublime doctrines of unſophiſticated Chriſtianity.

for

for if the mind is not early tinctured * with religious ideas, it will not afterwards admit them without great difficulty.

The propereſt day is obviouſly the Sabbath †. I need not inſiſt on the conſtant attendance of the

* In Rouſſeau's opinion, boys of fifteen are too young to be furniſhed with religious ideas.

Eâdem ratione efficias, differendum eſſe honorem et obedientiam parentibus et educatoribus proſtandam. *By parity of reaſoning, you may ſay that the reſpect of obedience due to parents and inſtructors ought to be poſtponed*;—till the pupil can ſee the reaſons for them. GESNER.

"Suffer not, ye parents, the deceitful bait of a gaudy novelty to ſeduce you. Be cautious of trying on your children the dangerous experiment of a method not yet warranted by ſucceſs. Let the holy maxims of our forefathers, maxims ſo venerable for their authority and antiquity, be always preſent before your eyes. Be particularly careful not to neglect religion in the education of your children. In vain will you endeavour to conduct them by any other path. If THEY ARE DEAR TO YOU, if you EXPECT FROM THEM CREDIT AND COMFORT, from religion muſt be derived their happineſs and your own. Take care that you are not induced, by an idle vanity, to ſacrifice theſe innocent victims to a CRIMINAL LOVE OF SINGULARITY, and that the misfortunes in which you love them may not, one day, contribute to your confuſion and deſpair."

Father GERDIL.

† Some teachers prefer one of the week days for religious inſtruction; becauſe the confining it to Sunday renders it of leſs force, and makes it conſidered as a mere formality.

I cannot help animadverting on thoſe TRAVELLED perſons, who endeavour to render Sunday a day of public diverſions, in imitation of foreign countries. The vain introducers of theſe innovations ſtigmatize all their opponents with the epithets of NARROW-MINDED, which moſt truly belongs to themſelves.

pupils

pupils at church. That duty is, I believe, never neglected in reputable ſchools. But in the evening, or in the intervals of divine ſervice, inſtruction may be given in private with great advantage. Various methods have been introduced; but I would ſtill adhere to the church catechiſm with a few alterations. Let it be learned by heart, and explained in the moſt familiar manner by the inſtructor. One of Secker's lectures ſhould be ſlowly and attentively read with remarks and explanations, and the whole ſhould conclude with a chapter of the Old or New Teſtament properly illuſtrated.

The number of books written on purpoſe to introduce young people to religious knowledge, is infinite: I would confine the attention of the ſcholar to the Catechiſm, Secker's Lectures, Nelſon's and Biſhop Wilſon's Works, and the Bible *.

Many perſons have objected to the long eſtabliſhed method of teaching children to read, by uſing the Teſtament: they rather wiſh, that they ſhould be initiated by Æſop's Fables, or ſome ſimilar book. For my own port, I know of no book ſo well adapted to this purpoſe as the Teſtament. The language is remarkably eaſy and familiar; and I will add, that the matter is entertaining to children. The eaſy narrative pleaſes them, and I know of no one inconvenience which can reſult from the uſual practice. Poſſibly ſome advantages may attend it. It may impreſs on the memory many ſcriptural paſſages, which would never be properly attended to at another age. If we really

* "He who ſaid he would not read the Scriptures for fear of ſpoiling his ſtyle, ſhewed himſelf as much a blockhead as an atheiſt; and to have as ſmall a guſt of the elegancies of expreſſion, as of the ſacredneſs of the matter." Dr. South.

He alludes to the celebrated Bembus.

believe

believe the goſpel, we can never object to giving the young mind its firſt tincture of letters from the evangelical writings *. Perhaps the growing neglect of this and other practices of our forefathers, may in ſome meaſure account for the prevalence of irreligion.

But as religion appears to me to be an object of SENTIMENT OR FEELING, as well as of the underſtanding, eſpecially at a childiſh age, I ſhould take more pains in inſpiring a pupil's heart with a glow of devotion, and with religious affections, than in furniſhing the intellect with doctrines †, opinions, or matters of fact, unconnected with morality and ſentiment. Let him be taught not only to call the Supreme Being his Father, but to love and revere him with a piety truly filial.

The beſt method of effecting this purpoſe, is to let him learn prayers compoſed in a pathetic, and at the ſame time rational manner, and repeat them

* Many objections are very warmly urged againſt this practice, by thoſe whom we have no reaſon to ſuſpect of deiſm. But our Saviour paid a moſt affectionate attention to children, and the ſimplicity of his goſpel is congenial to the ſimplicity of the young and unpolluted mind. He who has not read the goſpel in his infancy, may probably be too much diſguſted with its ſimplicity, and acquire a taſte too depraved to read it afterwards with due veneration.

† Volo autem hiſce dari operam, non ut omnium controverſiarum nodos ſciat ſolvere diſcipulus ac ſubtiliſſimas teneat diſtinctiones; ſed ut de fide ſuâ ex principiis ſacræ ſcripturæ ſit certus. *I wiſh thoſe to be applied to, not ſo as that the ſcholar may know how to untie all the knotty points of controverſies, and be maſter of the moſt ſubtle diſtinctions, but that he may be clear in his belief, from the principles of Scripture.* SCHEFFERUS.

morning

morning and evening *. Paſſages from the Pſalms ſhould alſo be learnt. Mrs. Talbot's devotional pieces may be advantageouſly peruſed, and a well-written hymn, or other religious compoſition in good verſe, may be occaſionally committed to memory. Care muſt be taken, that the proper warmth of devotion deviate not into enthuſiaſm. There will be no danger, if improvement of underſtanding keep pace with improvement of heart. To acquire a due ſenſe of the religion of the heart, will not be conſidered as a diſagreeable taſk; like the ſtudy of that ſpecies of religion which is often taught by the injudicious. It will afford a very lively pleaſure. The ſentimental affections of boys are often extremely ſuſceptible, and theſe will be powerfully exerciſed by devotion.

The buſineſs of a ſchool ſhould never commence or cloſe without a prayer. Boys may appear to give it little attention; and indeed they will not always join in ſupplication with that ſerioufneſs and ardour which is to be deſired. Yet ſometimes the mind will be in ſuch a tone, as to be greatly affected with a proper prayer, and many will catch a ſpirit of devotion. Seeds will be ſown, which, though they may lie a long while without germinating, will one day ſpring up, and bear fruit in abundance.

It is to be hoped, that there are no parents wicked and injudicious enough to have no regard

* Nec fruſtra vocat exorabile numen. *Nor in vain does he call upon an exorable deity.* STATIUS.

I ſhould be guilty of a culpable omiſſion, if I did not recommend Biſhop Wilſon's works, as the beſt adapted to raiſe and ſupport devotion of any books in the language; they are written with ſuch Chriſtian ſimplicity and ſincerity.

to

to the religious education of their children *. Religion will not only contribute to preſerve their innocence, and draw down the bleſſing of Providence †, but will afford them in adverſity the beſt conſolation, and at all times a pure and lively pleaſure.

* Ενιοι φεύγοντες τὴν δεισιδαιμονίαν ἐμπίπτουσιν εἰς ἀθεότητα τραχεῖαν καὶ ἀνίτυπον, ὑπερπηδήσαντες ἐν μέσῳ κειμένην τὴν εὐσέβειαν. *Some, willing to avoid ſuperſtition, fall into the oppoſite extreme of downright atheiſm, overleaping what lies in the midſt, true piety.* PLUTARCH.

But if parents ſhew no value for the offices of religion, the little, which boys are taught at ſchool, muſt be loſt, where all that is good ought to be cheriſhed with peculiar care—even under a father's eye.

Idnè tu miraris, ſi PATRISSIT filius? *Can you be ſurpriſed that a ſon mimics the* FATHER? PLAUTUS.

Probum eſſe patrem oportet qui gnatum ſuum
Eſſe probiorem, quam ipſus eſt, poſtulat.

The father ought to be good indeed, who requires that his ſon ſhould be a better man than he is himſelf. IDEM.

Next to religion, let the boy be early taught to reverence his reaſon; to let it guide all his actions. SI VIS TIBI OMNIA SUBJICERE, TE SUBJICE RATIONI. Multos reges, ſi ratio te rexerit. Ab illâ diſces, quid et quemadmodum aggredi debeas. *If you wiſh to ſubject every thing to you, ſubject yourſelf to reaſon. You will rule many, if reaſon ſhall rule you. You will learn from her what you ought to undertake, and how.* SENECA.

But it is eaſy to preſcribe. To practiſe the rules, Hic labor, hoc opus. *This is the difficulty, this is the work*; and here is ſeen the neceſſity of GRACE.

† "The END OF LEARNING is to repair the ruins of our firſt parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the neareſt, by poſſeſſing our ſouls of true virtue, which being united to the heavenly grace of faith, makes up the HIGHEST PERFECTION." MILTON.

"There are many who paſs a thoughtleſs life in a perpetual unconcern for religion, who are entirely taken up with the follies, amuſements, the hurry and buſineſs of the world, who baniſh all ſerious reflections as a melancholy employment, and make an art of forgetting themſelves.

"One great cauſe of this ſeems to be, a bad education. The inſtruction which is given to the lower and middle ſort, is frequently an inſtruction which relates chiefly, if not ſolely, to this life. If they are diſſuaded from idleneſs or extravagance, or any other vice, or if they are exhorted to any thing praiſe-worthy, it is often by no other arguments than thoſe which are drawn from the bare preſent advantage or diſadvantage ariſing from a good or bad behaviour. . . . They are ſoon able to obſerve, that their inſtructors live as if the chief good of man conſiſted in profit and pleaſure, and a ſmall refuſe of time were ſufficient for the ſervice of God.

"Young perſons of a higher rank and ſtation too often learn from the example, if not from the mouth of their parents, that people of faſhion enter into this world TO TAKE THEIR PASTIME THEREIN; that a great part of their life is to be ſpent in faſhionable amuſements, the reſt in polite learning, or in POLITICAL WISDOM, and in other temporal concerns; and that religion is either not to be minded, or that a few acts of it are to be now and then performed for the ſake of decency, and in civil compliance with cuſtom.

"By ſuch means it comes to paſs, that many young perſons have their *ſenſes* much, and their *underſtanding* little employed, or not to good purpoſe; that external objects take firm poſſeſſion of their minds, and are hardly made to give place to thoſe of more importance, which reaſon and revelation ſuggeſt; and that they are diſpoſed to fly from theſe to the WORLD, WITH WHICH THEY HAVE CONTRACTED AN EARLY FAMILIARITY.

"The common practice of the world, when we are grown up, has the ſame bad effect that a wrong education, and the contagion of domeſtic faults, produce in our earlier days. When young perſons become their

OWN

own maſters, they find themſelves ſurrounded with multitudes employed in vain diverſions, or *in buſineſs almoſt as vain*. Some they ſee purſuing wealth, honour, and power, with as much induſtry as if they were to live here for ever, and with as little conſcience, as if there were no future ſtate: others they ſee contriving how to amuſe and entertain themſelves in the moſt agreeable manner, according to their depraved taſte, and placing all happineſs in the pleaſure of the ſenſes. From the one ſort they learn to be moſt diligent about the things of leaſt value, and not ſcrupulous concerning the methods to obtain them; from the other, they learn to fill up all their vacant hours with fooliſh or wicked diverſions; from both, TO COMPOSE THEIR MINDS INTO A FALSE SECURITY, to go, *non quâ eundum eſt, ſed quâ itur*, not where wiſdom directs, but where cuſtom leads; to imagine that it is ſafe to follow a multitude, and TO LIVE LIKE OTHERS, and that what is ſo common cannot be dangerous." JORTIN.

"If, by accuſtoming children TO THE OUTWARD FORMS OF RELIGION, as by making them keep ſilence and kneel when others pray, &c. a general notion be gradually impreſſed upon their minds that ſome reverence is due to a power which they do not ſee, and that there exiſts an authority to which all mankind, the rich and great as well as the poor and mean, muſt equally bow, a good end will be gained. Beſides, by this means, a mechanical habit will be formed, which will not be laid aſide, till by degrees they come to know the reaſon of it, and to enter into it with underſtanding and pleaſure, &c.—"

"The firſt thing, therefore, that a chriſtian will naturally inculcate upon his child, as ſoon as he is capable of ſuch impreſſions, is the knowledge of his Maker, and a ſteady principle of obedience to him; the idea of his living under the conſtant inſpection and government of an inviſible Being, who will raiſe him from the dead to an immortal life, and who will reward and puniſh him hereafter, according to his character and actions here.

"On theſe plain principles I heſitate not to aſſert, as a chriſtian, that religion is the firſt rational object of education. Whatever be the fate of my children in this

tranſitory world, about which I hope I am as ſolicitous as I ought to be, I would, if poſſible, ſecure a happy meeting with them in a future and everlaſting life. I can well enough bear their reproaches for not enabling them to attain to worldly honours and diſtinctions; but to have been in any meaſure acceſſary, by my neglect, to their final perdition, would be the occaſion of ſuch reproach and blame, as would be abſolutely inſupportable."—See Dr. PRIESTLEY's Obſervations on Education; many of which are, as might be expected, very valuable.

SECTION XXXIX.

ON THE UNIVERSITIES.

Adjecere bonæ paulo plus artis Arthenæ.
HOR. lib. ii. epiſt. 2.

——*Kind Athens yet improved my parts*
With ſome ſmall tincture *of ingenious arts.* FRANCIS.

IT is eaſy to perceive, that the Engliſh univerſities are in leſs repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to ſend their ſons thither, now frequently place them under ſome private tutor to finiſh them, as it is called, and then immediately ſend them on their travels. There ſeems among all orders to prevail a diſcontent * on the relaxa-

* Some writers ſeem to think that univerſities are injurious to learning, and that inſtruction is likely to be beſt afforded, when the inſtructor is REWARDED SOLELY BY THE SCHOLAR. They would have no foundations, no fellowſhips, no exhibitions. I fear, with all the appearance of profound wiſdom, theſe writers are not very ſolid thinkers. Have not theſe advantages raiſed thouſands to literary eminence, by affording them opportunities?

relaxation of diſcipline, and the uſeleſs and frivolous exerciſes required for the attainment of academical honours.

I have myſelf reſided long in one of the univerſities (and the ſiſters are much alike), and I have ſeen in it many evils. But I reſtrained my indignation, by aſking myſelf the queſtion, where I could have been placed in this ſublunary world without ſeeing many evils? I ſaw immorality, habitual drunkenneſs, idleneſs, ignorance, and vanity, openly and boaſtingly * obtruding themſelves on public view. I ſaw them triumphing without control over the timidity of modeſt merit †. Many things

portunities? Have they not produced an infinite number of uſeful ſcholars, who elſe would have been condemned by poverty to mechanical labours? Do not great national eſtabliſhments for the education of youth exclude thoſe UPSTART PRETENDERS, who would only miſlead, by their ignorance and effrontery, the ſimple, generous, and unſuſpecting? Do not the honours and emoluments of degrees, profeſſorſhips, headſhips, and other diſtinguiſhed offices, excite and reward literary excellence? I appeal for an anſwer to paſt times, if not to the preſent. Beſides all this, ought not LIBERAL inſtructors to be independent of the caprice of their pupils?

* In modern times, the moſt vicious conduct is often purſued for the SAKE OF DISTINCTION, without the INSTIGATION OF PASSION. Many young men have been ruined by the perverſe vanity of wiſhing to be diſtinguiſhed by the cant titles of a BUCK, a PICKLE, or a KNOWING ONE; debauchees, drunkards, and gameſters from affectation.

† Ει δέ τις σώφρων, ἢ δικαιος ἄλλως, τὴν καθ' ἡμέραν ΑΚΡΑΣΙΑΝ ΤΟΥ ΒΙΟΥ καὶ ΜΕΘΗΝ οὐ δυνάμενος φέρειν, ΠΑΡΕΩΡΑΣΘΑΙ καὶ ἐν ΟΥΔΕΝΟΣ ΕΙΝΑΙ ΜΕΡΕΙ τὸν τοιοῦτον. *But if any one is* modeſt, *and in other reſpects a good man, and one that is not able to bear intemperance of life, and drunkenneſs from day to day —— ſuch an one is overlooked, and is of no conſideration.* DEMOSTHENES.

things appeared openly that deſerved the warmeſt diſapprobation; but I ſtill knew there were amiable and worthy characters, and excellent practices and

The following is the advice which a very worthy and wiſe man, Dr. Newton, founder of Hartford college, thought it would be right to give a ſon on going to the univerſity.

"I expect that when he is ſending him to the univerſity, he (the father) would often ſay to him, Son, you are going into the wide world. Every ſtep you take in it is attended with danger, and requires caution. My eye is upon you no longer; and the vigilance of governors and care of tutors cannot follow you every where. Few will have concern or affection enough for you to adviſe you faithfully. Your conduct muſt be a good deal regulated by your own reflections. The only ſecure paths are thoſe of religion and virtue; in which it will not be difficult for you to walk, if you live agreeably to that ſimplicity of life which the rules of academical ſocieties preſcribe. Mix not intemperance with your growing years, nor treaſure up infirmities againſt an age the fitteſt for employment. You have received health from your parents, and you owe it to your children. Be careful in the choice of your company: pay civility to all; have friendſhips with few; not too quickly with any: an idle companion will corrupt and diſgrace you whilſt you aſſociate with him, and malign and expoſe you when you ſhall ſhake him off. In this be adviſed by thoſe whom I intruſt to do all good offices for you. Whenever you find yourſelf with perſons of ſuperior age, or quality, or ſtation, or endowments, pay a deference to them. So much is due to their experience, and to their character; modeſty is the moſt amiable virtue, eſpecially in a young man who profeſſes himſelf to be a learner. Poſſibly in a large ſociety you may meet with ſome bold young men, who will think to arrogate to themſelves a value amongſt their ill-bred companions, by daring to ſay and do abuſive things to their governors: but do not you do ſo; for impudence is not magnanimity; a brave mind is ſeen in perſevering through the

and inſtitutions, which were not ſo generally noticed, becauſe they did not force themſelves on the attention, but were concealed in the ſhade of literary retirement. Like the modeſt flowret, they were over-run by the rankneſs of the weeds.

I could eaſily account for the evils I beheld. It was not to be wondered at, that ſo great a number of young men, juſt emancipated from ſchool, and from a parent's authority, ſhould break out into irregularities, when encouraged by mutual example. Their paſſions were ſtrong, their reaſon immature, their experience defective. Pride, vanity, and the love of pleaſure, urged them to any conduct that could either confer diſtinction or afford

the difficulties of a virtuous courſe; in the conqueſt of irregular appetites and paſſions; and in ſcorning to do any thing that is mean or baſe, or unworthy of a juſt man. Have nothing to do with politics, which when you ſhall have ſtudied all your life, you will not have found out. What will hereafter be the humour, or reſentment, or private intereſt, or public views of men in power, (a ſtudy which, as it is generally directed, rather leads from virtue,) is foreign to your preſent purpoſe, and in which if you really had ſkill, at your age it would ſeem to be affected. Take the proper advantages of living in a ſociety. Obſerve the different tempers and diſpoſitions of men; ſhun their vices; imitate their virtues; make uſe of their learning; and let the many eyes that are upon you, the conſcience of your duty, and an indignation to be inſignificant, raiſe an emulation in you to excel in ſome kind of art or knowledge that may hereafter be uſeful to the public. From the moment of your entrance take care of your reputation. Let not one exerciſe go out of your hands that hath not employed your utmoſt diligence. Notwithſtanding the affection I have for you, I ſhall not be able to do you the ſervice I deſire, unleſs you aſſiſt me with your character. And in all doubtful caſes, let not your father who loves you beſt, and your governors who are well able to direct you, be the only friends you will not conſult."

gratification. Many had money at command. Theſe moſt devoutly followed faſhion, (that dæmon which allures the vain with irreſiſtible charms to all that is ruinous and ridiculous,) and were cloſely purſued by other young men of ſpirit, as they called themſelves, who were obliged to contract a heavy debt to ſupport their extravagance *. I believe, under the ſame circumſtances, young men, in any place, would exhibit the ſame appearances †; and if there is too little reſtr nt, and I think there is too little, the fault is not entirely in the defects either of the univerſity or of the colleges, but in the age, which will not impoſe or bear reſtraint. There are univerſity officers whoſe hands are inveſted with every power; and there is little doubt,

* Conſidering the enormous expence of univerſity education, occaſioned by the influence of bad examples, and conſidering alſo the little emoluments of the inferior clergy, we muſt not wonder that many adopt the ſentiments of an old writer, ſince few are philoſophers:

"I had rather, ſaid one, make my childe a cobler than a preacher; a tankard-bearer than a ſcholar. For what ſhall my ſonne ſeke for learnyng, when he ſhall never get thereby a living? Set my ſonne to that whereby he may get ſomewhat. Do you not ſee, how every one catcheth and pulleth from the church what thei can? I feare me, one dai thei will plucke down church and all. Call you this the goſpell, when men ſeke onlie for to provide for their bellies, and care not a groate though their ſoules go to helle? A patrone of a benefice will have a poor yngrame ſoule to beare the name of a parſone for twentie marke or tenne pounde; and the patrone himſelf will take up for his ſnapſhire, as good as an hundred marke. Thus God is robbed, learnyng decaied, England diſhonoured, and honeſtie not regarded."

WILSON's Arte of Rhetoricke.

† Vix artibus honeſtis pudor retinetur; nedum inter CERTAMINA VITIORUM. *Modeſty is with difficulty preſerved by every honeſt art. Much leſs amidſt rivalries for eminence in vice.* TACITUS.

but

but that the very glaring abuſes which have ariſen up, while it has lain dormant, will at laſt ſtimulate them to exert its full force.

When the diſcipline ſhall be reſtored, and the obſolete exerciſes aboliſhed*, no places in the world

* As to logic, &c. which raw boys are obliged to learn, we may ſay in the words of Lord Bacon:

Quandoquidem academiarum inſtituta plerumque originem traxerint a temporibus hiſce noſtris haud paulo obſcurioribus et indoctioribus: eo magis convenit ut examini denuò ſubjiciantur.

Exemplum in hoc genere unum aut alterum proponam, in rebus quæ maxiome obviæ videntur et familiares. Pro more receptum eſt (licèt, ut mihi videtur perperàm) ut literarum ſtudioſi logicam et rhetoricam, *præpoperè* nimis addiſcant, artes ſanè provectioribus magis convenientes quam pueris et tironibus. Etenim hæ duæ, ſi verè res perpendatur, ſunt ex artibus graviſſimis, cum ſint *artes artium*, altera ad judicium, altera ad ornatum. Quinetiam regulam et normam continent, res et materiam ſubjectam vel diſponendi vel illuſtrandi. Ideoque id agere, ut mentes rerum ignaræ et rudes (quæque nondum id collegerunt quod a Cicerone ſylva et ſupellex appellatur, id eſt, materiem et copiam rerum), initium ab iſtis ſcientiis ſumant (ac ſiquis vellet ponderare, vel metere, vel ornare ventum), haud aliud profectò parat, quam ut harum artium virtus et facultas (quæ permagnæ ſunt et latiſſimè diffuſæ), ferè contemptæ jaceant, atque in puerilia ſophiſmata affectationeſque ridiculas degenerent, vel ſaltèm exiſtimatione ſuâ haud parum mulctatæ ſint. Quinetiam prematura et intempeſtiva ad has artes acceſſio dilutam earum atque jejunam traditionem ac tractationem neceſſariò ſecum traxit, qualis nimirùm captui puerorum adaptetur. BACON. Aug. lib. 2.

"Thoſe grave ſciences, logic and rhetoric, the one for judgment, the other for ornament, doe ſuppoſe the learner ripe for both; elſe it is, as if one ſhould learne to weigh, or meaſure, or to paint the winde. Thoſe arts are the rules and directions how to ſet forth and diſpoſe the matter: and if the minde be empty thereof; if it

world will be better adapted to a ſtudious life than our noble univerſities. Much ruſt has been contracted

have not gathered that which Cicero calleth Sylva and Supellex, ſtuffe and variety, to begin with thoſe arts, it doth work but this effect; that the wiſdome of thoſe arts, which is great and univerſal, will BE MADE ALMOST CONTEMPTIBLE, AND DEGENERATE INTO CHILDISH SOPHISTRY." BACON (old Tranſlat.).

This is really the caſe in the univerſities.

The following is a plain and candid account of the exerciſes for a bachelor's degree in Oxford. The author of it, Mr. Napleton, of Brazen-noſe College, from motives of reſpect to the univerſity, in which he was a reſident tutor, has not expoſed the exerciſes to that ridicule which I think he could not but acknowledge that they deſerve.

"I. DISPUTATIONES IN PARVISO. This exerciſe is a diſputation upon three queſtions, either in grammar or logic; to be held three days in every week, during full term, and to continue for the ſpace of two hours, namely, from one to three in the afternoon. Every ſcholar is obliged to perform this diſputation twice, and to be created ſenior ſoph, ſome time in his third year; and to repeat the diſputation once in every term afterwards, to the end of his fourth year. He is moreover enjoined to attend it, when performed by others, during his ſecond, third, and fourth years.

"This exerciſe is conſtantly held, as the ſtatute directs; and occaſionally ſuperintended by the proctors, or the maſters of the ſchools. So long as the magiſtrate is preſent, the diſputation is maintained; but it cannot be ſuppoſed, during his abſence, to be carried on with any great degree of vigour. The queſtions, as might reaſonably be expected from their ſubject matter and frequent diſcuſſion, are trite and unintereſting. The ſenior ſoph, once in every term, comes into the ſchool where the diſputation is held, and propoſes one ſyllogiſm: which being done purely to ſatisfy the letter of the ſtatute, *juramenti gratia*, is commonly ſtyled doing juraments.

tracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legiſlative arm;

ments. The article of attendance is, by univerſal conſent, totally neglected and forgot.

" II. ANSWERING UNDER BACHELOR. This exerciſe is a diſputation upon three queſtions, in logic for the moſt part, but ſometimes in grammar, rhetoric ethics, or politics. It is to be held twice by every ſcholar, ſome time in his third or fourth year, and to continue for the ſpace of an hour and an half. This diſputation, as the title of it intimates, is held under the *moderamen* of a determining bachelor.

" This exerciſe is performed much in the ſame manner as the preceding; except that, as it is held in Lent, the ſchools are more frequently viſited by the proctors and maſters.

" III. EXAMINATION. The ſtatutable examiners are three regent maſters, to be appointed, in rotation, by the ſenior proctor. Any other regent maſter may concur in the examination, if he pleaſes. The number of ſcholars to be examined in the ſame day or claſs, may not exceed ſix. They are to be examined in grammar, rhetoric, logic, ethics, and geometry, and in the Greek claſſics; they are alſo required to ſpeak the Latin tongue with fluency. The vice chancellor and proctors are enjoined to attend examinations: the former twice in every term, the latter four times each, in order to ſee that they are duly and ſtatutably carried on.

" The appointment of examiners, by rotation, has long ſince been diſuſed; and the number of regents, conſtantly reſident in the univerſity, is ſo ſmall, that it would be extremely troubleſome, if not abſolutely impracticable, to reſume it. In the preſent method, the candidate ſolicits three maſters to be his examiners, and then obtains the proctors appointment or *liceat*. The maſters uſually permit him to chuſe his own claſſics. It ſeldom happens that more than two or three candidates are examined in the ſame day, frequently only one.—The ſtatute lays no injunction upon ſcholars to attend ex-

arm; yet, with all their imperfections, I will maintain, that no place is able to furniſh more advantages to the real ſtudent *. In them are founded ſome of the fineſt libraries on earth; not only public libraries for the general uſe of members of the univerſity, but libraries in each college, ſcarcely leſs convenient than if they were in the ſtudent's own apartment. In the univerſity at large, profeſſorſhips eſtabliſhed with ample ſtipends; in colleges, tutors and lecturers. The buildings convenient, elegant, ſpacious, airy. The apartments of ſtudents for the moſt part handſome and commodious, ſilent, retired, and in every reſpect fitted for a life of ſtudy. Sweet gardens and groves, delightful walks and rural retreats †. Add to all this, that the high antiquity of the places, and the many great and learned perſons who have iſſued from them, give them a moſt venerable air, and tend to animate the ſtudent with a generous emulation ‡.

But

aminations, and it is become rather unuſual ſo to do. No other maſter ever aſſiſts at the examination, and it is become rather unuſual ſo to do. No other maſter ever aſſiſts at the examination, beſides thoſe appointed in the *liceat*."

* I except London, where more opportunities for improvement are to be found than any where elſe; but the dangers to morals and fortune are formidable.

† Men of very eminent genius have not, however, been very fond of the univerſities. Witneſs Milton and Gray, cum multis aliis. The fettering of ſuch men with ſtatutes, diſputations, &c. &c. was like confining an eagle in a cage.

‡ Cùm ea loca videamus, in quibus memoria dignos viros acceperimus multos eſſe verſatos magis moveamur, &c. . . . Me quidem IPSÆ ILLÆ NOSTRÆ ATHENÆ non tam operibus magnificis exquiſitiſque antiquorum artibus

But as this reform may be diſtant, and as, in the ſincerity of my heart, I conſider the ſending a ſon thither at preſent, without particular precautions, as a moſt dangerous meaſure; a meaſure which may probably be deſtructive of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the moſt likely means to ſave all theſe from deſtruction, and to obtain the natural advantages of theſe diſtinguiſhed ſeminaries.

In the firſt place, boys ſhould not be ſent to the univerſity ſo young as they often are *. It is really cruel to let a boy of fifteen be precipitated into drunkenneſs and debauchery. By a too early entrance

tibus delectant, quàm recordatione ſummorum virorum, ubi quiſque HABITARE, ubi SEDERE, ubi DISPUTARE ſit ſolitus. *When we ſee thoſe places in which many memorable men have been converſant, we are more affected with the idea, &c. . . . For my own part, our Athens does not pleaſe me ſo much by its magnificent buildings, &c. as by the recollection of* ITS GREAT MEN, *where each of them uſed to lodge, to ſit, to diſpute.* CIC.

Locorum enim admonitu acrius et attentius de claris viris cogitare ſolemus. CIC.

* Mechovius, who has written very ſenſibly on the ſubject of education in his Hermathena, adviſes, that the ſcholar ſhould be kept at ſchool till the age of ONE AND TWENTY. Upon which circumſtance the judicious Morhof remarks, Quàm bene cum republica ageretur, ſi beatis illis modeſtiſque gradibus primum ad academias, et ab illis ad cathedras, tribunalia, et ſubſellia procederemus. Sed volatica hodiè omnia ſunt et ſuperficiaria, cum plurima pars juvenum ſolam oſtentare ſpeciem, quàm ſolidam præſtare eruditionem, malit; quo fit, ut prope diem barbaries omnia occupet, et ubique improbitas et ignorantia triumphet.—*How happy would it be for the public, if we ſhould advance by thoſe ſlow and modeſt ſteps*

to

trance, his health may be injured, his peace of mind broken, his learning loſt, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of reſolution, characteriſtic of boys, will render it difficult to avoid contagion. There are inſtances of thoſe who have gone through with ſafety, who entered at this early age: but they are few, in compariſon with thoſe who have ſuſtained ſuch injuries as they have long and ſeverely felt. Every one, on putting on the academical dreſs, commences a man in his own opinion, and will often endeavour to ſupport the character by the practice of manly vices. I adviſe, therefore, that no boy ſhall be ſent to the univerſity till he is nearly nineteen years old *. An additional reaſon is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which he may go into orders, or enter with propriety into other profeſſions. But when a boy enters at fifteen †, he takes his degree at nineteen,

to the univerſity, and then to the pulpit, the bar, &c. But in the preſent time, all our improvements are haſty and ſuperficial, ſince moſt young men had rather make an oſtentatious diſplay of appearances, than acquire ſolid erudition; whence it ariſes that barbariſm has almoſt ſeized every thing, and that wickedneſs and ignorance every where triumph.

* Mr. John Clarke is of the ſame opinion; but the reaſon he gives for his opinion is, that the vulgar method of teaching in ſchools IS SO VERY SILLY, that a boy cannot be prepared for college before that age.—It is very certain, that from boys being ſent too ſoon to the univerſity, the work of the ſchool is obliged to be done there for three years. Whereas ſcience and philoſophy are the proper ſtudies of the univerſity, according to their inſtitution.

† "Till the childe hath ſome good underſtanding of himſelf and book; till he can command the one, and will

teen, and then waits till three-and-twenty without employment. This awkward interval is not often ſpent in the univerſity, but in the country, and in the employments of a ſportſman and man of pleaſure. Four years of idleneſs muſt make great havoc in his learned attainments. Let it be conſidered how much more advantageouſly the four years from fifteen to nineteen would be ſpent in a well-directed ſchool. Such a foundation would be laid in claſſical learning, as would ſcarcely ever give way, even though it ſhould ſuffer a temporary neglect.

I am aware that all boys cannot wait at ſchool till nineteen, becauſe vacancies in ſcholarſhips, exhibitions, and fellowſhips, often ſummon them unexpectedly before that time. But I muſt exhort parents not to let their ſons incur danger of moral and mental corruption, for the ſake of adding a few pounds a year to their allowance. Where any conſiderable advantage of the pecuniary kind is to be obtained, I cannot expect, in theſe times, that it will be forgone; but every precaution muſt be uſed to obviate the ill conſequences of embarking a boy without a proper pilot, on a wide and ſtormy ocean.

Whenever the circumſtances of the parent will admit, a private tutor of character muſt be engaged. A compenſation muſt be made him ſufficient to induce him to inſpect his pupil not only in the hours of ſtudy, but alſo of amuſement; and I would give

will uſe the other, what ſhould he do abroad either at the univerſities, innes of court, or in a farre country? . . . Youth will leave that they underſtand not and find no ſweetneſſe in, and will go to that which they can do, and their natures muſt needs reliſh."

WOODWARD's Childe's Patrimonie.

But let them underſtand their books, and they will not fail to find a ſweetneſs in them.

particular

particular directions, that the pupil ſhould aſſociate with none but the private tutor, and thoſe whom he may approve. A faithful tutor, who will thus condeſcend to watch the moral conduct of his pupil, will be far more deſirable than a man of genius and learning, who will only attend to literary improvement.

I ſhall not preſcribe rules for the conduct of academical ſtudy, but content myſelf with adviſing the parent to place his ſon under ſome ingenious and worthy tutor, and then to ſubmit the conduct of his education at the univerſity entirely to the tutor's direction. The college tutors are often, it is to be preſumed *, men of judgment, as well as learning and morals, and are well qualified to direct the ſtudent in every part of his conduct. It is at the ſame time to be lamented, that from the number of pupils uſually allotted to one, he is incapable of paying all that attention to each, which a tender parent muſt deſire. For that reaſon, I wiſh a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. The private tutor, it muſt be remembered, ſhould have the chief management of the pupil's finances. Scarcely any but thoſe who have reſided in the univerſity, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to ſuperintend the expences of his diſciple †.

Under

* "Touching ſome tutors and their proceeding with their pupils, then and now, as I think it not a patterne for imitation, ſo I know it to be above my cenſure."
WOODWARD'S Child's Patrimonie.

† For want of this precaution, young men educated in the univerſities frequently become debauched ſpendthrifts,

Under ſuch reſtrictions, and with a few public alterations, I repeat, that no place is better calculated for ſtudious young men, than theſe venerable ſeats of the muſes, to which they have for ages reſorted. To prove that they are capable of forming the greateſt characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, thoſe who wiſh to deſtroy, or totally alter their conſtitution, are of that deſcription of men who envy the advantages which they have never ſhared, or who, from an unfortunate mode of thinking, endeavour to overturn, without diſcrimination, all the ancient eſtabliſhments, civil and eccleſiaſtical *.

thrifts, and complete the character thus well drawn by an ancient:

Οἱ πολέμιοι τῆς οὐσίας ὑπάρχουλες, καὶ αἰ λεέχουλις τὸν ἀγρὸν, διαρπάζουλες τὴν οἰκίαν, λαφυροπωλοῦυλες τὰ ὑπάρχοιλα, σκοπῶυλες, οὐ τί δεδαπάνηλαι, ἀλλὰ τί δαπανηθήσεῖλαι, οὐδὲ τι ωεριέσαι, ἀλλὰ τι οὐ ωεριέσαι· ΕΝ ΤΗ ΝΕΟΤΗΤΙ ΤΑ ΤΟΥ ΓΗΡΩΣ ΕΦΟΔΙΑ ΠΡΟΚΑΤΑΝΑΛΙΣΚΟΝΤΕΣ. ΧΑΙΡΟΝΤΕΣ ΤΗΙ ΕΤΑΙΡΑΙ ΟΥ ΤΟΙΣ ΕΤΑΙΡΟΙΣ· ΚΑΙ ΤΩ ΟΙΝΩ, ΟΥ ΤΟΙΣ ΣΥΜΠΟΤΑΙΣ. ATHENÆUS.

* In academiâ confluxus eſt ingeniorum variorum, etiam diverſiſſimorum; reperiuntur ibi homines pravi etiam ac flagitioſi, per quos animi ſimpliciores facilè corrumpuntur. Eſt ibi etiam major aliquanto vivendi libertas, quàm in præſentia et ſub oculis parentum. Dantur occaſiones diſcurrendi, potandi, ludendi alea et teſſeris. . . . Adde quòd reperiantur, qui his modis quæſtum faciunt, ſtultæque juventutis promptitudinem facilitatemque, habeant vectigalem. An ergo meos filios tot periculis ultrò exponam? Scilicet utiquè, caſtè, moderatè, ſobriè, honeſtè vivitur, academiâ ſolâ exceptâ. Vel ſi hoc malè fingitur, quid non et alibi proſpicimus ſecuritati noſtrorum? Aut ſi poſſumus alibi, cur licebit minus in academiâ? Sunt profectò ibi quoque leges, ſunt magiſtratus, ſunt viri honeſtatis virtutiſque amantes, et interdum plus, quam nonnulli volunt, rigidi ac ſeveri.

Non

Non igitur academia in cauſa ſi qui in eâ malè vivant, non ordo profeſſorius, non cætera a regibus optimè conſtituta et quantâ poſſunt obſervari ſolitâ diligentiâ. . . . Quare manet verùm quod innuebam ſuperius, educationis locum maximè idoneum academiam eſſe. *In the univerſity there is a confluence of various diſpoſitions; even of the moſt oppoſite. Bad, nay very wicked perſons are found there, by whom unſuſpecting minds are eaſily corrupted. There is alſo there a greater multitude of living, than in the preſence and under the eyes of the parents. Opportunities offer of making excurſions, of drinking, of playing with dice and cards. . . . Add to this, that there are thoſe who take advantage of theſe proceedings, and levy contributions on the thoughtleſſneſs and good-nature of inexperienced youth.—What, then, ſhall I, of my own accord, expoſe my child to ſo many dangers? Verily the world goes on chaſtely, moderately, ſoberly, honeſtly, every where but in the univerſity. Now, if this is really the caſe, why do we not ſeek ſecurity for our children elſewhere? Or, indeed, if we can find it ſo elſewhere, what ſhould hinder us from finding it in the univerſity? There alſo are laws, there are magiſtrates, there are men who love honeſty and virtue, and who are ſometimes ſtricter and ſeverer than ſome would have them. The univerſity is not therefore to be blamed, becauſe ſome live irregularly in it; no, nor the profeſſors, nor the other wiſe eſtabliſhments of great men of old time, which are obſerved as ſtrictly as the times and manners will permit. . . . Wherefore that remains true which I hinted above, that the univerſity is ſtill the fitteſt place for education.*

JOANNES SCHEFFERUS, de Informat. Literat.

In the above ſection I have only taken notice of the Engliſh univerſities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign univerſities, to *Engliſhmen*.—They certainly can be ſuperior in no other reſpect but *ſtrictneſs of diſcipline*. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, profeſſorſhips, ſcholarſhips, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the PERSONS, not in the places or their conſtitution. And here I cannot help confeſſing, that a deſire to pleaſe the great and bring

bring them to the univerſities, for the ſake of honour and profit, and other POLITICAL motives, cauſes *a compliance with faſhionable manners, a relaxation of diſcipline, and a connivance at ignorance and folly.*

I will only add one more caution before I leave the ſubject of literary advice. Let not the ſcholar think his education finiſhed, when all the forms of it are completed. Let him not cloſe his books as ſoon as he has relinquiſhed his tutor. Improvement is the buſineſs of life; and his days will paſs away pleaſantly, who makes a daily addition to his ideas. But he who deſerts his books, from a common and miſtaken notion, that after a certain number of years ſpent in the uſual forms, he is COMPLETED, will ſoon find that his books will deſert him. NON E BUONO CHI NON CERCA DI DIVENTAR MEGLIORE. *He is not good who does not endeavour to become better.* He will have renounced one of the beſt modes of ſpending *otium cum dignitate*, a reſpectable retirement. Some of the moſt important profeſſions ſhould not be, as they often are, merely *a genteel retreat for idleneſs*; NOMINE MAGNIFICO, SEGNE OTIUM. TACITUS.

I omit what I had ſaid on the late prohibition of private tutors at Cambridge, by the deſire of a reſident member of that univerſity, Mr. SEALE, who informed me, that though private tutors are prohibited, in order to prevent ſome great abuſes, yet when they are wanted for the purpoſes which I have recommended in this ſection, they are allowed. The following extract from his letter will fully elucidate the ſubject:

"The diſputations in the ſchools, preparatory to the bachelor of arts degrees, have form any years paſt been conducted with ſo much ſpirit, that to excel there, has been of much importance to the pupil. Each ſtrove to produce the beſt *arguments*, and thoſe who could afford it, employed a private tutor to make them. This private tutor was generally only a year above them, a *bachelor*, who had nothing to do with their morals, and whoſe chief employ was to frame the *arguments*. By degrees the cuſtom became ſo general, that all of the year *thought* themſelves obliged to take a private tutor, and the parent was aggrieved by the expence.

"This

"This cuſtom is ſuppreſſed, and the regulation is ſo worded, that the ſort of tutors recommended in your book might not be affected by it. If a parent can afford it, and his ſon wants a private tutor to direct his conduct, to read with him in any branch, except the mathematical, (and even in *that* for *one year*,) he is not excluded from it. But on the other hand, if he is not content with the lectures of the *public* mathematical tutor, but will have one of theſe mathematical *private* tutors to make his *arguments*, and prepare him for his degree, the penalty is the loſs of all academic honour, or public diſtinction in the liſt of graduates."

I hope I may take the liberty to give it as my opinion, from a ſincere deſire to prevent evil, that ſtudents ſhould not in general reſide more than ſeven years in any univerſity. Secluded from the pains and pleaſures of ſympathy, and from ſocial and family cares and ſatisfactions, they ſink into a SELFISHNESS and INDOLENCE, no leſs fatal to enjoyment than to improvement. Thoſe, however, who are really and not nominally alone engaged in teaching, in lecturing, or in ſuperintending morals, may certainly RESIDE without local injury, as long as their circumſtances and inclination ſhall require. All others are moſt truly characterized by the appellation of the *Drones of Society*, IGNAVUM PECUS.

As the expences of univerſity education are a principal object of conſideration with many, I have thought it expedient to ſubjoin the following account of a Commoner's expences at Oxford in 1723. Luxury has encreaſed ſince that time; but otherwiſe, I believe *a modeſt and temperate young man, of ſmall or no fortune*, might contrive to live in a decent mode, and anſwer all the purpoſes of going to college, with a very moderate allowance; eſpecially with the aſſiſtance of an exhibition, a bible-clerkſhip, or a ſcholarſhip, &c. which are eaſily obtained.

An account of a Commoner's expences in one quarter, at Hart-hall, now Hertford college, by the worthy and learned Dr. Newton, the Principal.

	£.	s.	d.
Chamber-rent — —	1	0	0
Tuition and officers ſtipends —	2	5	0

Univerſity

		£.	s.	d.
*	University dues — —	0	1	3
†	Charter — —	0	0	6
	Bedmaker's wages — —	0	6	6
	Domus — —	0	0	3
‡	Decrements — —	0	4	2
§	Servitor — —	0	2	6
	Commons and battels (cook and butler's salaries § included) —	3	16	11
		7	17	1

A view of each week's expence for commons and battels ||, in the said quarter, exclusive of the cook and butler's salaries.

		£.	s.	d.
June	28	0	4	4½
July	5	0	4	5½
	12	0	4	6½
	19	0	4	5½
	26	0	4	8
Aug.	2	0	4	5½
	9	0	5	9
	16	0	5	3
	23	0	4	11
	30	0	4	10½
Sept.	6	0	5	1½
	13	0	4	11½
	20	0	4	9½
	27	0	4	11½
		3	7	7

* To the readers of the unendowed lectures 6d. To the bedel of arts 2d. called Culet, i. e. Collecta. To the keeper of the galleries at St. Mary's 6d. To the clerk of St. Mary's 1d.

† Paid to the university at Michaelmas and Lady-day only, for the defence of their privileges.

‡ Each scholar's proportion for fuel, candles, salt, and other common necessaries: originally so called, as so much did, on these accounts, *decrescere*, or was discounted from a scholar's endowment.

§ Four-pence a week to each of those servants from every Commoner of the society, in lieu of all fees and perquisites before received by them.

|| *Battels* is the university name for the expences which are incurred by boarding in a college, and which are paid to the bursar.

The

The peruſer of this account may be pleaſed to take notice, that this was a quarter in which there were fourteen weeks, and of which the Commoner was not abſent from the hall one day; and that the pure commons and battels of this whole quarter amount

	£.	s.	d.
to no more than — —	3	7	7
Add to this			
The cook and butler's ſalaries for fourteen weeks — —	0	9	4
The decrements — —	0	4	2
Allowance to domus — —	0	0	3
The allowance to the ſervitor for waiting	0	2	6
The whole expence of eating and drinking, and of the accommodations and attendance and ſervice relating thereto, comes but to — —	4	3	10

Which (three halfpence over) is 5s. 11¾d. per week, or 10¼d. per day.

After this manner did this Commoner live in Hart-hall; and after this manner, within a trifle over or under, (and, if an inſtance be produced to the contrary, I will be bound to give a ſatisfactory reaſon for it,) have other Commoners lived, and do ſtill live in Hart-hall; and after this manner, whenever my family are not with me, which ſometimes they are not for a fortnight or three weeks together, do I myſelf live in Hart-hall. Upon theſe occaſions I hardly ever dine or ſup out of the common refectory; I neither vary the meat, nor exceed the proportion that is ſet before the loweſt Commoner; ten-pence a day hath paid for my breakfaſt, dinner, and ſupper. I have, I thank God, as good health as any man in England; and as good an appetite as any member of the community; and, for a conſtancy, had rather live in this manner in Hart-hall, ſo far as relates to eating and drinking, than at any nobleman's table in Europe. Dr. NEWTON.

The following are MISCELLANEOUS PASSAGES from Dr. NEWTON and Mr. AMHURST, on ſubjects relating to the UNIVERSITIES, which are inſerted in

in this place for the conſideration of the unprejudiced reader, and as confirmations of many opinions already advanced in this Book.

There cannot be a plainer poof that any ſociety wants a reformation, than to ſhew undeniably that it is faulty in its conſtitution, as well as its morals; that the laws made for its preſervation and well-being are, many of them, wicked, unreaſonable, ridiculous, or contradictory to one another; that, for the moſt part, thoſe laws, which are ſo, are more inſiſted upon, and more rigorouſly executed than thoſe which are not ſo; and that errors, of ſome kind or other, either in the laws themſelves, or in the abuſe of them, appear almoſt in every particular.

To give a juſt account of the ſtate of the univerſity of Oxford, I muſt begin where every freſh-man begins, with admiſſion and matriculation; for it ſo happens, that the firſt thing a young man has to do there, is to proſtitute his conſcience, and enter himſelf into perjury, at the ſame time that he enters himſelf into the univerſity.

If he comes elected from any public ſchool, as from Weſtminſter, Wincheſter, or Merchant Taylors, to be admitted upon the foundation of any college, he ſwears to a great volume of ſtatutes; which he never read, and to obſerve a thouſand cuſtoms, rights, and privileges, which he knows nothing of, and with which, if he did, he could not perhaps honeſtly comply.

He takes one oath, for example, that he has not an eſtate in land of inheritance, nor a perpetual penſion of five pounds per annum, though perhaps he has an eſtate of ten times that value; being taught that it is mere matter of form, and may be very conſcientiouſly complied with, notwithſtanding the ſeeming perjury it includes.

To evade the force of this oath, ſeveral perſons have made their eſtates over in truſt to a friend, and ſometimes to a bed-maker; as a gentleman at Oxford did, who locked her up in his cloſet, till he had taken the oath, and then diſpoſſeſſed the poor old woman of her imaginary eſtate, and cancelled the writings.

That

That moſt excellent caſuiſt, the preſent biſhop of Ely (Dr. Fleetwood), in a book entitled *Chronicon Preciosum*, has, with great judgment and accuracy, diſcuſſed this point; *viz.* Whether a perſon, who has an eſtate of inheritance in land, or a perpetual penſion of above five pounds *per annum*, as things now ſtand, may with equity and a good conſcience take the aforeſaid oath; and has determined it in the affirmative. But I am perſuaded, that that excellent perſon would think it a very laudable deſign, as the value of things is ſo much altered ſince the foundation of moſt colleges, to have the ſtatutes alſo altered; becauſe many ſcrupulous perſons, however ſafely they might do it, will not take an oath in any other, than the plain, literal, and grammatical ſenſe of it: neither, in ſtrictneſs, ought the contrary to be commonly practiſed, becauſe it depreciates the value of an oath, and opens a door to numberleſs evaſions and prevarications.

Within fifteen days after his admiſſion into any college, he is obliged to be matriculated, or admitted a member of the univerſity; at which time he ſubſcribes to the thirty-nine articles of religion, though often without knowing what he is doing, being ordered to write his name in a book, without mentioning upon what account; for which he pays ten ſhillings and ſix-pence.

At the ſame time he takes the oaths of allegiance and ſupremacy, which he is prætaught to evade, or think null: ſome have thought themſelves ſufficiently abſolved from them by kiſſing their thumbs inſtead of the book; others, in a crowd, or by the favour of an honeſt beadle, have not had the book given them at all.

He alſo ſwears to another volume of ſtatutes, which he knows no more of than of his private college-ſtatutes, and which contradict one another in many inſtances, and demand unjuſt compliances in many others; all which he ſwallows ignorantly, and in the dark, without any wicked deſign.

If I ſhould ſay that perjury in this caſe is innocent, as to the perſon perjured, and that the whole ſin lies upon thoſe who enjoin it, I ſhould be catched up by ſome of my readers, as maintaining the ſame principles with our Jacobite High Church prieſts, who have ſaddled all their late

late perjury upon the king who made the oath, applying the moſt chriſtian reaſoning of ſage Hudibras, ſo well known, upon this occaſion.

But, with my readers good leave, I think there is a great deal of difference between a man's calmly taking an oath, againſt the conviction both of his eys and his conſcience, for ſordid lucre, or (to put the caſe in the beſt light) for fear of ſtarving; and another man's taking a blind oath, which he is unwarily led into, to obey a ſet of laws, which he reaſonably ſuppoſes are good laws, and conſiſtent with one another, (as any one would naturally conclude,) and for no ſordid end.

Indeed, the good men have got a pretty prevarication enough to exerciſe their contradictory inconſiſtent ſtatutes, which is this: when a prior act, ſay they, is contradicted by a later one, the prior one is abrogated of courſe, without any formal repeal; or when a private ſtatute claſhes with the laws of the land, it is null of itſelf, as in the caſe of ſaying maſs, for which there ſtill is a ſtatute, to which we ſwear in the heap; but then we are told, that that ſtatute is of courſe abrogated by the Reformation.

Now, though this may be true enough in law, or in the nature and reaſon of things, yet I think, at leaſt, there would be no harm in having them formally aboliſhed, were it only becauſe they are uſeleſs; for it would remove all poſſible occaſion of complaint and reproach; it would ſatisfy ſcrupulous conſciences, and keep many conſciences more truly ſcrupulous; for when young men ſee that they are obliged to ſwear to one thing, and do another, they will, by degrees, grow hardened in their minds, and wear off that ſtrictneſs and regard for an oath, which they once had, always finding out, in the nature and reaſon of things, ſomewhat to abſolve them from the obligation. Beſides, I am afraid, that, in truth, all ſtatutes which we have ſworn to obey, ought *in foro conſcientiæ*, to be obeyed, however unlawful the matter of them may have been rendered by the legiſlature of the land; unleſs, in purſuance thereof, they have been repealed.

What makes me inſiſt upon this more than I otherwiſe ſhould, and ſtrengthens my reaſons for it is, that we

find the biſhop of Cheſter, at the royal viſitation of Maudlin college, upbraiding them with this very thing: for when Dr. Hough, the preſent biſhop of Worceſter, told him that he would ſubmit to the king, as far as was conſiſtent with the ſtatutes; the biſhop aſked him, Whether he obſerved all thoſe ſtatntes?——You have a ſtatute, ſaid he, for maſs; why don't you read maſs? Which Dr. Hough was forced to anſwer in the manner before mentioned, that the matter of that oath was unlawful; and in ſuch a caſe no man was obliged to obſerve an oath; and beſides, that that ſtatute was takeu away by the laws of the land. See Ayliffe's Hiſt. vol. i. p. 365.

Such a reproach as this, however unjuſt, from the mouth of a Biſhop, was warning enough to them to take away, for the future, all occaſion of triumph over the univerſities; but there is a ſtrange temper in ſome men, which will not ſuffer them to part with old foundations, however weak, rotten, and obnoxious to the enumy.

But I have not mentioned the moſt abſurd thing in matriculation yet. The ſtatute ſays, if the perſon to be matriculated is ſixteen years of age, he muſt ſubſcribe the thirty-nine articles, and take the oaths of allegiance and ſupremacy, as alſo an oath of fidelity to the univerſity; but, if the perſon is not ſixteen years of age, and above twelve, then he is only to ſubſcribe the thirty-nine articles.

What a pack of conjurors were our forefathers! to diſqualify a perſon, to make a plain ſimple promiſe to obey his king, until he is ſixteen years of age, which a child of ſix is able to do; and at the ſame time ſuppoſe him capable, at twelve years of age, to ſubſcribe thirty-nine articles of religion, which a man of threeſcore, with all his experience, learning, and application, finds ſo hard to underſtand!—I wonder they did not command us to teach our children logic and mathematics, before they have learned to read.

It is hardly worth mentioning, amongſt all theſe abſurdities, that by this ſtatute many perſons avoid taking the oaths of allegiance and ſupremacy at all; for being, or pretending to be, under ſixteen when they are matriculated, they are excuſed from it at that time; and I never

never heard that any body was ever called upon afterwards to take them, unleſs they take a degree; but how many are there who ſtay many years at Oxford without taking any degree?

From ſuch an initiation it is no wonder that we have ſuch proficients, a race of profligate unprincipled men; inſincerity and immorality are the firſt rudiments of their education; they are trained up and tutored in the arts of deceiving and of being deceived; they are obliged to ſwear to ſtatutes which they never ſaw, and to ſubſcribe doctrines which they cannot underſtand, in order to ſear their young conſciences againſt any future impreſſions; that they may not, when they grow up, ſtartle at things which frighten illiterate men, who have not armed their minds with this ſort of ſcholaſtic philoſophy and academical knowledge. . . . . .

By the munificence of various perſons, well affected to learning and knowledge, there are now founded at Oxford, lectures and profeſſorſhips of all or moſt of the arts, ſciencies, and faculties in the world, with profitable ſalaries annexed to them. But it is very merry to obſerve how prepoſterouſly theſe places are diſpoſed of: inſtead of thoſe perſons who are thoroughly verſed in each reſpective art, ſcience, or faculty, they are for the generality, beſtowed npon ſuch as are utterly and notoriouſly ignorant of them, and never made them their ſtudy in their lives. They are given away, as penſions and ſinecures, to any body that can make a good intereſt for them, without any reſpect to his abilities or character in general, or to what faculty in particular he has applied his mind.

I have known a profligate debauchee choſen profeſſor of moral philoſophy; and a fellow, who never looked upon the ſtars ſoberly in his life, profeſſor of aſtronomy: we have had hiſtory profeſſors, who never read any thing to qualify them for it, but Tom Thumb, Jack the giant-killer, Don Bellianis of Greece, and ſuch like valuable records: we have had likewiſe numberleſs profeſſors of Greek, Hebrew, and Arabic, who ſcarce underſtood their mother tongue.

Indeed, as things have been managed of late years, it does not ſignify a farthing who our profeſſors and

lecturers are; Davus will do as well as Œdipus to—— do nothing, but receive a certain ſum of money every year for his negligence and perjury: a mere ſinecure does not require any extraordinary abilities. . . . .

" I hope you intend to acquaint the world, amongſt " other abuſes, in what manner the pious deſigns of " thoſe good men, who left us all our public lectures, " are anſwered. Yeſterday morning at nine o'clock " the bell went as uſual for lecture; whether for a rhe- " torical or logical one, I cannot tell; but I went to " the ſchools, big with hopes of being inſtructed in one " or the other, and having ſauntered a pretty while " along the quadrangle, impatient of the lecturer's de- " lay, I aſked the major (who is an officer belonging " to the ſchools) whether it was uſual now and then to " ſlip a lecture or ſo: his anſwer was, that he had not " ſeen the face of any lecturer in any faculty, except " in poetry and muſic, for three years paſt; that all " lectures beſides were entirely neglected.

" Every Thurſday morning in term-time there ought " to be a divinity lecture in the divinity ſchool: two " gentlemen of our houſe went out one day to hear " what the learned profeſſor had to ſay upon that ſub- " ject; theſe two were joined by another maſter of " arts, who without arrogance might think they under- " ſtood divinity enough to be his auditors; and that " conſequently his lecture would not have been loſt up- " on them: but the doctor thought otherwiſe, who " came at laſt, and was very much ſurprized to find " that there was an audience. He took two or three " turns about the ſchool, and then ſaid, *Magiſtri, vos* " *non eſtis* idonei *auditores*; *præterea, juxta legis docto-* " *rem* Boucher, *tres non faciunt collegium—valete*; and " ſo went away.

" Now it is monſtrous, that notwithſtanding theſe " public lectures are ſo much neglected, we are all of " us, when we take our degrees, charged with and pu- " niſhed for non-appearance at the reading of many of " them; a formal diſpenſation is read by our reſpec- " tive deans, at the time our grace is propoſed, for " our non-appearance at theſe lectures, and it is with " difficulty that ſome grave ones of the congregation

" are

" are induced to grant it. Strange order! that each " lecturer ſhould have his fifty, his hundred, or two " hundred pounds a year for doing nothing; and that " we (the young fry) ſhould be obliged to pay money " for not hearing ſuch lectures as were never read, nor " ever compoſed." . . . .

This art of chopping logic (as it is moſt properly called) is the eaſieſt art in the world; for it requires neither natural parts, nor acquired learning, to make any one a complete maſter of it; a good memory is the only one thing neceſſary to arrive at a perfection in it; and even that may upon occaſion be diſpenſed with; as by the following account of the method of their diſputations at Oxford will appear.

The perſons of this argumentative drama are three, *viz.* the opponent, the reſpondent, and the moderator.

The opponent is the perſon who always begins the attack, and is ſure of loſing the day, being always (as they call it) on the wrong ſide of the queſtion; though oftentimes, that ſide is palpably the right ſide, according to our modern philoſophy and diſcoveries.

The reſpondent ſits over-againſt the opponent, and is prepared to deny whatever he affirms, and always comes off with flying colours, which muſt needs make him enter the liſts with great fortitude and intrepidity.

The moderator is the hero, or principal character of the drama, and is not much unlike the goddeſs Victoria, as deſcribed by the poets, hovering between two armies in an engagement, and, with an arbitrary nod, deciding the fate of the field. There is difference, indeed, between the military combatants and our ſchool combatants, that the latter know the iſſue of their conflict before they begin, which the former do not.

This moderator ſtruts about between the two wordy champions, during the time of action, to ſee that they do not wander from the queſtion in debate; and when he perceives them deviating from it, to cut them ſhort, and put them into the right road again; for which purpoſe he is provided with a great quantity of ſubtle terms and phraſes of art, ſuch as, *quoad hoc, & quoad illud, formaliter & materialiter, prædicamentaliter & tranſcendaliter,*

cendaliter, actualiter & potentialiter, directè & per ſe, reductivè & per accidens, entitativè & quidditativè, &c. all which I would explain to my Engliſh reader with all my heart, if I could.

Having deſcribed the perſons of this *ethico-logico-phyſico-metaphyſico-theological* drama, I will now give ſome account of the drama itſelf, or rather of the method of conducting it.

Academical diſputations are two-fold, ordinary and extraordinary: ordinary diſputations are thoſe which are privately performed in colleges every day, or twice or thrice a week (according to different cuſtoms or ſtatutes) in term-time; extraordinary diſputations I call thoſe which are performed in the public ſchools of the univerſity, as requiſite qualifications for degrees: the method of both is the ſame, and equally arduous is the performance. But I will confine my account to the public diſputations, becauſe more ſolemn and important than the other.

When any perſon is come up in the ſchools to diſpute *(pro formâ)* for his degrees, he is obliged by ſtatute to fix a paper upon both the gates of the ſchools, before eight o'clock in the morning, ſignifying that he is to diſpute in the afternoon upon ſuch a queſtion, (which is to be approved of by the maſter of the ſchools,) with his own name, and the name of the college or hall to which he belongs.

All ſtudents in the univerſity, who are above one year's ſtanding, and have not taken their bachelor (of arts) degree, are required by ſtatute to be preſent at this awful ſolemnity, which is deſigned for a public proof of the progreſs he has made in the art of reaſoning; though, in fact, it is no more than a formal repetition of a ſet of ſyllogiſms upon ſome ridiculous queſtion in logic, which they get by rote, or, perhaps, only read out of their caps, which lie before them with their notes in them.

Theſe commodious ſet of ſyllogiſms are called Strings, and deſcend from undergraduate to undergraduate, in a regular ſucceſſion; ſo that, when any candidate for a degree is to exerciſe his talent in argumentation, he has nothing elſe to do, but to enquire amongſt his friends for a ſtring upon ſuch or ſuch a queſtion, and to get it by heart,

or

or read it over in his cap as aforeſaid. I have in my cuſtody a book of ſtrings upon moſt or all of the queſtions diſcuſſed in a certain college, very famous for their ratiocinative faculty; on the firſt leaf of which are theſe words,

Ex dono Richardi P——e *primæ claſſi benefactoris munificentiſſimi.*

From whence it appears, that this Richard P——e was a great ſtring-maker, and by his beneficent labours had furniſhed his ſucceſſors in the firſt claſs, with a ſufficient inheritance of ſyllogiſms, to be as good logicians as himſelf, without taking any pains.

Behold, loving reader, the whole art and myſtery of logic, as it is taught in the moſt famous univerſity in the world; and judge for thyſelf, whether Sir Richard Steel has not deſcribed it very juſtly in his dedication to the Pope, thus:

"This method may be called the art of wrangling, "as long as the moderator of the diſpute is at leiſure; "and may well enough be ſuppoſed to be a game at "learned racket. The queſtion is the ball of contention; and he wins, who ſhews himſelf able to keep "up the ball longeſt. A ſyllogiſm ſtrikes it to the reſpondent; and a negation, or a lucky diſtinction, returns it back to the opponent; and ſo it flies over the "heads of thoſe who have time to ſit under it, till the "judge of the game ſtrikes it down, with authority, "into reſt and ſilence."

I forgot, in my laſt paper, to mention, that our Chriſtian mother of arts and ſciences took a particular liking to an old heathen atheiſtical philoſopher, one Ariſtotle by name, to whoſe muſty ſyſtems of logic, rhetoric, politics, and ethics, ſhe was ſo much wedded, that ſhe conſtituted them the ſtandards of thoſe arts to all ſucceeding generations; and by ſtatute obliged her matriculated iſſue to defend and maintain all his peripatetical doctrines, right and wrong together, to the laſt gaſp of their breath, and the laſt drop of their ink; and it was further enacted, by the authority aforeſaid, that if any perſon ſhould preſume to diſpute or deny the Stagyrite's opinion in any public exerciſe, the ſaid exerciſe ſhould not paſs *pro formâ*; and moreover, that the

audacious delinquent ſhould be fined five ſhillings for every ſuch offence; a ſum which every philoſophical freethinker does not care to pay, for pretending to be wiſer than his forefathers.

This old Pagan was undoubtedly a very learned man in his time, and has left ſeveral notable treatiſes behind him; nay, I will ſuppoſe in his behalf, that we have had nothing like them publiſhed ever ſince, except *(abſit invidia verbo)* the inſpired books of the New Teſtament; though a very able logician, and an Oxonian too, nay and a member of a college, where Ariſtotle has no reaſon to complain of diſreſpect, has been heard to declare, that the beſt book that was ever written, except the Bible, was Smiglecius.

For my part, I cannot agree with this learned gentleman, but firmly and orthodoxly believe that Ariſtotle, as by law eſtabliſhed, is the beſt author that ever ſet pen to paper; I have indeed often heard our countryman John Locke, put in competition with him; but to me it ſeems very plain that Ariſtotle was a deeper ſcholar than Locke, becauſe he wrote in Greek, (which was his mother tongue,) and a better churchman, becauſe leſs of a Chriſtian.

But, as great a friend as I am to this old heathen philoſopher, I can ſee no reaſon to believe every thing he ſays, nor to ſwallow his truths and his falſehoods together; I would therefore humbly propoſe a reformation of learning from the philoſophical popery which prevails at preſent in our univerſities; I would have no more an infallibility pretended to in the ſchools, than in the church; no abſolute determination of ſpeculative points repoſed in any man, or body of men; but I would have an univerſal toleration allowed to all ſtudents and lovers of truth, to enquire impartially after it, and to diſpute freely about it; I would have all inexplicable jargon, inſignificant terms, and empty phraſeology, with which our diſputations have been long encumbered, baniſhed from the ſchools; and in a few words, I would have our learned education, which at preſent ſoars too far into metaphyſical and inviſible regions, reduced to natural reaſon and common ſenſe.

I am

I am glad that, in ſome colleges in Oxford, this reformation of learning is already begun; where, I hear, it is frequent for the tutors, in their lectures upon many points of philoſophy, to tell their pupils that, in the ſchools, they muſt hold ſuch a ſide of the argument; but that the other ſide is demonſtrably the right ſide.

If this honeſt ſpirit of reformation ſhould prevail, we might expect to ſee plain truth and ſincere knowledge flouriſh in our univerſities, inſtead of falſe learning and diſguiſed ignorance.

But, ſays the rigid diſciplinarian, ſhall we have no ſtated rule to go by? no fixed method of deciding our diſputes? What endleſs animoſities and quarrels will ariſe amongſt ignorant and obſtinate men, if we are all left to our own licentious imaginations and unreſtrained judgments?

To this I anſwer, that if we have any ſtated rule or fixed method of deciding diſputes, beſides the force of truth and conviction, we had as good not diſpute at all; if Ariſtotle is to be our goſpel, let us even turn to the words of Ariſtotle, and not rend the peripatetic church with needleſs ſchiſms and diviſions.

But, if an univerſal liberty were allowed to debate upon all ſubjects with freedom and impartiality, I ſhould not be in any great pain for the conſequence; it is, indeed, pretended that Ariſtotle's authority was firſt of all eſtabliſhed, to prevent thoſe quarrels and ſkirmiſhes which uſed frequently to happen in the univerſities between different parties of ſcholars, who maintained different opinions, and ſcorned to yield either of them to the other; in which caſe they uſed to adjourn from the ſchools into ſome neighbouring field, and there finiſh their debates with more convincing arguments and more unanſwerable ſyllogiſms.

In theſe polemical debates (properly ſo called) it is ſaid that many perſons were ſo thoroughly confuted by their antagoniſts, that they never opened their mouths in controverſy again, nor ever hunted another queſtion through the wild mæanders of mood and figure.

To reſtore, therefore, the public peace, and to keep the ſcholaſtic diſputations from coming to blows and bloodſhed, it was found neceſſary to eſtabliſh ſome unerring

erring rule of philoſophical faith, and reſolve the deciſion of all controverſies into ſome certain method.

This is the beſt account that we have of the origin and inſtitution of the Ariſtotelical dominion in the univerſities; we muſt diſpute to no purpoſe, becauſe our academical predeceſſors could not diſpute without going to loggerheads; and thus the folly of our forefathers (like Adam's ſin) derives upon us the unhappy neceſſity of defending abſurdities and of propagating falſehood.

Whilſt our education continues in this ſtate, it is impoſſible that truth, or knowledge, or learning, ſhould increaſe; the moſt that we can expect from it, or what it pretends to, is only to maintain the ground our forefathers got, and to make us as wiſe as Don Ariſtotle, and no wiſer; with this unlucky clauſe annexed to it, that we muſt take his wiſdom and his folly, his dreams and his arguments, in a lump together:—Ariſtotelem *ſimiliter totamque peripateticorum doctrinam pro virili defendere teneantur.* Vid. Statut. tit. 6. ſect. 2.

To fill up the remaining part of this paper, I will preſent the reader with a ſhort ſtring of ſyllogiſms, upon a common queſtion, as it was diſputed about three years ago; Dr. B——n being then Vice-ch——r.

Intrent Opponens, Reſpondens, & Moderator.

Opponens. *Propono tibi, domine, hanc queſtionem, (viz.)—— An datur actio in diſtans?*

Reſpondens. *Non datur actio in diſtans.*

Oppon. *Datur actio in diſtans; ergò falleris.*

Reſp. *Negatur antecedens.*

Oppon. *Probo antecedentem;*

Si datur fluxus virium agentis, *cum diſtat* agens, *tum datur actio in diſtans.*

Sed datur fluxus virium agentis, cum diſtat agens.

Ergò datur actio in diſtans.

Reſp. *Negatur minor.*

Oppon. *Probo minorem;*

Vice-Cancellarius *eſt agens;*

Sed datur fluxus virium Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.

Ergò, datur fluxus agentis, cum diſtat agens.

Reſp. *Negatur minor.*

Oppon. *Probo minorem;*

Si

Si diſputans parviſiis vel aliquis * galero *indutus timet, & patitur, dato ſpatio inter* Vice-Cancellarium *& diſputantem vel* galero *indutum, tùm datur fluxus virium* Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.

Sed diſputans parviſiis *vel aliquis* galero *indutus timet & patitur, dato ſpatio inter* Vice Cancellarium *& diſputantem vel* galero *indutum:*

Ergò datur fluxus virium Vice-Cancellarii *cum diſtat* Vice-Cancellarius.

Reſp. *Negatur tùm minor, tùm ſequela.*

Oppon. *Conſtat minor ex perfectiſſimâ Academiæ diſciplinâ & experientiâ; & valet ſequela, quoniam incutere timorem alicui eſt agere in aliquem.*

Moderator. *Diſtinguendum eſt ad tuam probationem.*

Terror non procedit à fluxu ſive ex effluviis Vice-Cancellarii; *ſed* Bedelli *forſitan (viz.* Whiſt—s & M—ck Muſſ—nus) † *baculis ſuis incutiunt terrorem.*

Et dico, ſecundò, quod imaginatio diſputantis *ſibi incutiat terrorem; quippè nihil eſt materialiter terrificum vel in* Bar—io *vel in* Whiſt—ro, *vel (utcunque* obeſo) *in* Muſſ—dino; *ſit quamvis formaliter* ‡.

I choſe to give my reader the foregoing ſtring, as a ſpecimen of our learned diſputations at Oxford; becauſe it was really a new one (which, I aſſure him, is a very great rarity,) and was, I believe, made by the diſputant himſelf. I give it him intire with all its apparatus and reſponſes, and repetitions, and diſtinctions, that he might ſee how exact they are in the management of an argument, and how ſkilful in ſpinning it out to a due length, with all the auxiliary redundancies of words and forms." AMHURST.

Dr. Newton's reſolution to preſerve diſcipline in the univerſity at all events, does him honour, and deſerves imitation.

* Wearing of hats in the univerſity is puniſhable by ſtatute.

† The beadles of the univerſity carry ſilver ſtaves in their hands.

‡ Let it be obſerved that the diſputations are ſeldom facetious, like this; but for the moſt part diſmally dull.

" Tell not me, " That 'tis a wicked age;" I know it. " That the youth of the kingdom, as they become " more corrupt, grow leſs tractable;" I know it. " That the leſs encouragement there is given to virtue " and induſtry, the more men naturally fall into idle- " neſs and pleaſure;" I know all this, and ten times more. " That, therefore, in this, as in other caſes, " I ought to content myſelf, ſince I cannot do what I " would, with doing what I can." No; I won't, I can be contented to earn my bread as hard as any man living. I can be contented to take fifty times more pains than, from my experience or my proſpect, I have any reaſon to believe I ſhall be either paid or thanked for. But I neither can nor will be contented to take all this pains to no other purpoſe, than to be conſcious to myſelf, and to give every ſkilful perſon an opportunity to obſerve, that the work which is gone out of my hands is ſuch as I may be aſhamed of. I will therefore produce ſomething that is tolerable, or I will do nothing in this way. If I cannot ſend out into the world a man intended for holy orders with competent learning; reaſonable ſkill in his profeſſion; ability to make his own ſermons; with habitual ſobriety and induſtry; with courage and reſolution to maintain all juſt points; and with modeſty and temper to do it in a way that ought not to offend: or cannot have good grounds to preſume thus much; I will not end ſany. And, that this may be effected in a good degree, I muſt have my whole ſociety, to a man, obedient to the rules of it. I muſt conſent to their admiſſion; have the appointment of their tutors; diſpoſe of their time; ſee the evidence of their induſtry; direct the choice of their company. A ſociety of young men reſiding in the univerſity for education, is better diſperſed, than kept together upon any other foot than this; nor upon any other than this, will I keep this ſociety together.

It is time for me to retire. I am now fifty years of age. The laſt twenty-five I have ſpent in the education of youth. For every day of this beſt part of my life, I have done ten ſhillings worth of work for twopence. And the eſtabliſhing a diſcipline in my own ſociety, ſuch a one, I hope, as would have effectually ſupplied

plied the defects of the preſent rule, or, at leaſt, have been leſs liable to be defeated (the only recompence I have deſired,) HATH BEEN INDUSTRIOUSLY OPPOSED; AND OPPOSED, FOR ANY THING THAT APPEARS, WITHOUT EITHER REASON OF OPPOSITION, OR ADVANTAGE TO THE OPPOSERS.

The ſtation I am in was not coveted by me, nor have I reaſon to be fond of it. I was ſent for, from a very peaceful retirement by my now deceaſed friends, to do what I have been attempting. They might have too good an opinion of my abilities for the taſk they deſired to impoſe; but I have ſo far anſwered their confidence in me, that I have in good earneſt attempted it."

Dr. NEWTON, Principal of Hartford-college, Oxford.

SECTION XL.

APOLOGETICAL REMARKS ON THE FREEDOM USED IN CENSURING THE UNIVERSITIES.

Incedis per ignes
Suppoſitos cineri doloſo.
You tread on dangerous ground. HOR.

IN entering on the ſubject of our univerſities, I am ſenſible that every ſtep is attended with danger. I cannot ſpeak of them truly without ſpeaking of them cenſoriouſly. But the attachment of thoſe, whom intereſt has long connected with them, or who are officially employed in ſupporting their credit, will not fail to excite a warm reſentment againſt him who ventures to expoſe to public view, the abuſes and corruptions which length of time has gradually introduced.

Convinced, as I am, that evil tongues abound, and that envy and ignorance are prone both to miſunderſtand and to miſrepreſent the beſt motives and the moſt laudable conduct; I think it neceſſary

ceſſary to ſhield myſelf from the fiery darts of the calumnious, by a ſolemn declaration, that, unleſs my heart deceives me, I write not the dictates of ſpleen or of perſonal animoſity.

The arts of worldly wiſdom and of intereſted cunning, are almoſt powerful enough to deſtroy both the reputation and the peace of any individual, who, in the proſecution of an honeſt purpoſe, advances opinions inimical to their concealment or ſucceſs. There are always multitudes ready to raiſe a tumult when their craft is in danger. I can bear both their ſecret and open attacks with patience, and will only endeavour not to deſerve them. I ſhould be concerned, if any candid mind, diveſted of local and intereſted prepoſſeſſions, ſhould miſconceive my intention. For the ſake of avoiding their miſapprehenſions, I enter into this explanation. Secret and cauſeleſs enemies, I can neither oppoſe nor convert; but muſt leave them to the puniſhment which malignant ſentiments inflict on the boſom which is ſo unhappy as to entertain them.

I produce obſervations founded on facts. Let thoſe who would controvert the obſervations, or revile the obſerver, firſt diſprove the facts.

I am perfectly convinced, that there are now in the univerſities, men as good and as learned as others who are not in it, and who never were; but ſtill I contend, that the general tendency of thoſe inſtitutions, as they are now conducted, is rather favourable to the diffuſion of ignorance, dl en eſs, vice, and infidelity, among YOUNG MEN.

But the cenſure of the univerſities, in their preſent ſtate, is by no means my ultimate ſcope. It is but incidental and collateral. I ſuggeſt hints for an education which depends not on local circumſtances, but which may be purſued in any place, where tutors and books are not deficient.

Few, I conjecture, will be ſo unphiloſophical as to aſſert, that opportunities for mental improvement are confined to the walls of colleges, or to the banks of the Cam and the Iſis. A village retreat is preferable for the purpoſes of ſtudy, to a populous town, abounding with temptations to expence, to idleneſs, and to vice. A competent number of books muſt be provided, and the ſuperintendant ſhould be a man of known and approved character.

I mean this ſtudious retreat but as a temporary expedient, to continue only till the diſcipline of the univerſities, both moral and literary, ſhall be reformed. The univerſities are certainly furniſhed with many advantages which cannot ſoon be equalled in other places. When the abuſes which time and neglect have occaſioned ſhall be corrected, I think it by no means adviſeable, that the noble buildings, libraries, and foundations of various kinds, ſhould be abandoned. They may ſtill be a national honour, and contribute to the national welfare.

Perhaps it might be advantageous if the colleges were diſperſed; if their revenues were employed in building and ſupporting ſeparate colleges in various parts of the kingdom. Each college is in fact a little univerſity. I am not ſo venturous as to recommend ſuch a diſperſion, nor ſo vain as to ſuppoſe it likely to take place in conſequence of my recommendation. If it ſhould ever take place, it muſt be when the hand that writes this page ſhall be united with the duſt.

Such a project may appear viſionary; not ſo is the wiſh to ſee the univerſities, as they are now ſituated, contributing all that their peculiar advantages ſeem to promiſe, towards the advancement of the national learning, morals, and religion. Such an alteration I do not deſpair of ſeeing. I

am informed that ſeveral improvements have been lately made, and ſeveral abſurdities relinquiſhed. I know too much of human nature to ſuppoſe, that the credit of theſe improvements will be allowed to any ſuggeſtions of mine; and I am too unambitious to contend for the honour. If the improvement is by any means produced, I ſhall rejoice, for the ſake of that learning and thoſe arts which I have loved.

Bu, even in the preſent ſtate of the univerſities, a young man who leaves his ſchool with a good diſpoſition, and a competent ſhare of preparatory learning, may derive great advantage, if he is not deficient in private application. Well-directed ſtudy will produce improvement in any place. A ſenſible and well-diſpoſed young man may make uſe of the advantages of our Engliſh univerſities, and at the ſame time, deſpiſe thoſe abſurd exerciſes and cuſtoms which diſgrace them. The misfortune is, that young men, who leave their ſchool with theſe aimable and eſtimable qualities, are by no means equal in number to the ignorant and vicious, to thoſe who, coming to ſuch defective places of education as the univerſities of England, find their ignorance no diſadvantage and their vices no diſhonour.

The hints which I have ſuggeſted in various parts of this work, are intended to be beneficial to young men devoted to ſtudy, whereſoever they fix the place of their ſtudious reſidence. I addreſs them with the faithfulneſs of a friend; and while I ſerve them in their purſuits, and promote their real happineſs and improvement, I will contentedly bear every calumny, and every ſpecies of ill treatment, which the freedom of my expreſſions may bring upon me, knowing that a few years will place me out of the reach of human perſecution, that the evil will be but tranſient,

and

and that the good, if I ſhall be happy enough to produce any, will continue its beneficial effects both on myſelf and on thoſe whom it was deſigned to ſerve *.

SECTION XLI.

ON THE PREJUDICES THAT WILL BE FORMED AGAINST ANY WRITER WHO PUBLICLY CENSURES THE UNIVERSITIES.

Veritas odium parit.
Truth produces hatred.

THERE are in all departments certain prepoſſeſſions which operate on the underſtanding like the ſhutters of a window on a darkened chamber; and till theſe are thrown aſide, the light of truth, however ſtrong, will not be able to find admiſſion.

Many cauſes contribute to prepoſſeſs men in favour of the univerſities, independently of rational conviction. Antiquity has a wonderful effect in faſcinating the moſt perſpicacious eye. We enter at the univerſities, in the age of youth, health, and vigour, when every thing appears to us in its moſt pleaſing colours; at an age, when we are

* Men of the world, who follow the opinions of Machiavel and Mandeville, laugh at all ſchemes of reformation, palliate vice, and juſtify folly; but it was the deſign of *univerſities* to counteract the prevalence of ſuch principles. They, I conceive, were to be *the ſalt of the earth*, to preſerve the whole maſs from corruption; "*but if the ſalt have loſt its ſavour, it is thenceforth good for nothing, but to be caſt out and to be trodden under foot of men.*" Math. v. 13.

gratified

gratified by laxity of diſcipline, and by no means inclined to cenſure the want of ſeverity.

In the courſe of ages many families are become attached to certain colleges, in which their relations have been advanced to profit and honour. A deſire to tread in their ſteps, and to make uſe of the univerſities as the ladders of ambition, induces many to connive at faults which they cannot but behold, and in their hearts diſapprove. The univerſities, it muſt be owned, are conſpicuous places, like cities built on a hill. The eyes of the public are naturally turned to them, and many have been elevated to the higheſt rank of preferment by gaining a diſtinction in them, with a degree of merit, which in another place would have paſſed away unſeen and diſregarded. To be the bottle-companion, fellow-collegian, or tutor of thoſe who poſſeſs influence in the diſpoſal of preferment, has been found one of the moſt effectual methods of arriving at it. No wonder, therefore, that thoſe who find an univerſity ſo uſeful, ſhould be quieſcent on the ſubject of its defects, and ſhould wiſh to continue it in its preſent ſtate, at leaſt till the golden object is obtained.

Many in the middle ranks are gratified with the advantages of fellowſhips, ſcholarſhips, and exhibitions, and conſider the univerſity not ſo much in the light of a place, in which philoſophy is to be ſtudied, as where an eaſy livelihood is to be obtained. I cenſure not the object in thoſe whoſe circumſtances render it neceſſary to ſeek a maintenance for their children, with more eagerneſs than opportunities of improvement. I only mention this as one among the many cauſes which attach the minds of multitudes to the univerſity, independently of all ideas of moral and literary advantage.

Indeed

Indeed it would be tedious to enumerate the various prepoſſeſſions in favour of the univerſities even in their preſent moſt imperfect ſtate; which muſt operate in rendering the taſk of cenſuring them always invidious and often unſucceſsful. Whoever ſhould undertake to propoſe a reformation of the univerſities, would certainly meet with much oppoſition. A reformation cannot be commenced even in a veſtry, a wardmote, or a turnpike meeting, without exciting ſome among the malignant paſſions; much leſs in an univerſity, where ſo many are really capable of judging for themſelves on all ſubjects, and ſo many are intereſted in the continuance of abuſes.

With reſpect to myſelf, I cannot flatter myſelf that I ſhall not offend. Many will attribute whatever I ſay to ſome ſiniſter motive; not only with a view to render it of no effect, but to retaliate.

The pride of many individuals exalted in rank, and advanced in age, will take the alarm, when they find cuſtoms and inſtitutions which they have ſanctified with their approbation, ſtigmatized with public cenſure. Theſe will not fail to attribute all that is ſaid to an unbecoming arrogance and preſumption. They will endeavour to ſilence the voice of complaint, by an affectation of contempt, while they burn with anger.

Others, who feel themſelves very comfortable in the enjoyment of opulent indolence, will attribute every thing advanced in this book to officiouſneſs and unneceſſary intermeddling; to a reſtleſs vanity, to a turbulence of diſpoſition, to a love of innovation, and to a deſire of obtaining the honour of introducing improvement.

Some will pretend to diſcover, by the ſuperior ſagacity of their minds, that the whole is the effect of envy, malice, or reſentment; and that the proper method of ſuppreſſing it is to neglect it.

Notice;

Notice, they will add, will only give it a degree of conſeqnence, which of itſelf it could not eaſily attain.

Among other modes of attempting to render my animadverſions ineffectual, I entertain no doubt but deriſion will be called in as a powerful auxiliary. The univerſities have long availed themſelves of this weapon of ſelf-defence. The common rooms of Oxford abound with wits, from the punſter and acroſtic manufacturer, to the ſcoffer at all *reformation*. But the world is too rational to be guided in its opinions in matters of importance, by a jeſt. Argument muſt be oppoſed to argument, and fact to fact, or elſe the ſcorner may ſit in his chair, and exerciſe his ſcorn without injury to any one but himſelf. Great laughers may be very entertaining companions in a common room; but ſober and rational parents, whoſe hearts are concerned in fixing the place of their ſons education, will deteſt that levity which can trifle with a buſineſs of the higheſt moment.

A thouſand efforts will be made by the artful and the malignant, to prevent this cenſure from obtaining that authority, which, as it is founded on truth, it ventures to demand. But all that malice and artifice can effect, I have profeſſed myſelf ready to bear, if I can ultimately be the inſtrument of producing ſuch good to the community, as the reformation of the univerſities, and a rational ſyſtem of education, cannot fail to produce. I will ſay with the antient, "Strike, but hear."

I adviſe the candid reader to attend to facts and rational concluſions. I take the liberty of cautioning him againſt the overbearing authority of great names and high ſtations. If what I ſay is true and juſt, let him not regard the perſon or the ſtation of him who ſays it, but let him honour truth whence-

whenceſoever it originates. Time will remove prejudices, and the truths which I advance will force their way, when the oppoſition of pride and paſſion ſhall have ſubſided.

SECTION XLII.

ON THE ORIGINAL INTENTION OF UNIVERSITIES.

Antiquam exquirite matrem.
Enquire after the origin of your alma mater. VIRG.

AT a time when books were ſcarce, and men who knew how to make a proper uſe of them ſtill more uncommon, it became expedient, that thoſe who wiſhed to enjoy opportunities of reading and oral inſtruction united, ſhould aſſemble in one place, where celebrated books and tutors were collected, and whence advantage might be derived to a great number of ſtudents from a few inſtructors. A torch was illuminated in ſome convenient ſituation, and all who wiſhed to partake of the light crowded around it. A fountain was opened, and thouſands aſſembled to draw water, which they carried away to their ſeveral places of abode, and diſpenſed for the refreſhment of the thirſty.

To give a permanency to a place from which ſo much advantage was derived, libraries and profeſſorſhips were gradually eſtabliſhed. Many were deſirous of making ſome return for the benefits they had received. Books were given and pecuniary legacies bequeathed, till what began in poverty, flouriſhed at laſt in abundance.

The ſcholars originally reſided in private houſes; but many inconveniencies were found to ariſe from this practice; and therefore halls and colleges, or ſeparate buildings appropriated to ſtu-

dents, were in proceſs of time erected. The charity and piety of founders and benefactors were deſirous of adding perpetuity to the houſes which they eſtabliſhed. They therefore beſtowed eſtates for their ſupport. Fellowſhips and ſcholarſhips, which were originally ſought ſolely for the opportunity of ſtudy, now became objects of purſuit for the ſake of intereſt. From this period univerſities began gradually to degenerate. They maintained great numbers, who neither ſtudied, nor concerned themſelves at all in ſuperintending the ſtudies of others. As ſuch perſons poſſeſſed no literary taſte, they found no pleaſure in literary employments; they therefore cloſed their books and ſought eaſe in idleneſs, or gratification in vice. Still, however, it happened, that many among a very large number, had acquired ſuch a love of learning, that no allurements to indolence could prevail with them to relinquiſh the pleaſure of improving in knowledge. Many valuable characters, therefore, were formed, and many literary productions at various times appeared. Theſe, ſhining like ſtars in a gloomy atmoſphere, attracted the notice of the diſtant ſpectator, and prevented him from attending to the multitudes of thoſe who ſlumbered in the cells of a college.

The univerſity had provided not only pecuniary allurements to invite ſtudents, but, attending to the maxim that honour is the nurſe of arts, had deviſed certain diſtinctions, or degrees of honour, to which privileges and immunities, as well as reputation, were annexed. Theſe, it may be ſuppoſed, were at firſt beſtowed with ſome regard to the reſpective merits of the candidate who wiſhed to poſſeſs them. They, therefore, gave conſiderable credit in the living world, as well as in the precincts of the univerſity. But as the gift involved in it an honour, ſo the refuſal conveyed a diſgrace;

diſgrace; a diſgrace which operated fatally on the proſperity of him on whom it fell. The world neglected and deſpiſed him, whom the univerſity had refuſed to decorate with graduation. This became a ſevere puniſhment. The univerſity obſerved it, and began to relax ſomething of her ſtrictneſs. Men of moderate attainments, in conſequence of this relaxation, reached academical honours with as much eaſe as men of learning and genius. Academical honours loſt ſomething of their value. Time ſtill farther relaxed the rigid ſcruples of the original diſpenſers of the honours, and at laſt, not only men of very little merit, but men of no merit at all, came from the univerſity into the world, adorned with every grace which the *alma mater*, in the abundance of her good nature, could beſtow. After this revolution had taken place, it is not wonderful that the world began to loſe its reverence for thoſe univerſity degrees, which it once conſidered as the infallible *criteria* of literary deſert. They ſtill, however, evinced, when regularly taken, that the graduate had been a member of ſome univerſity; and this turned the ſcale in his favour, when weighed againſt a competitor who had never had an academical education. The laſt fatal blow given to univerſity honours, was the practice, which has become more common in this age than in any other, of ſending diplomas from inconſiderable univerſities to mechanics or tradeſmen, and to perſons who had never been within the limits of the places from which they derived their illuſtrious honours.

When univerſities are ſo ſunk in the public eſtimation, when it is not honour, but profit, which fills the colleges of which it conſiſts, it is not wonderful that they ceaſe to produce the moſt reſpectable characters either in the civil or literary republic. That this is now the caſe, the world has already

already complained. It is juſtly obſerved, that though it is true that many great men in the church and the law have been members of Oxford or Cambridge, yet that the moſt reſpectable never reſided there long, and that they derive their right to be called members of thoſe univerſities, chiefly from retaining their names in a book, in which all the members are enrolled. Unleſs, therefore, this circumſtance poſſeſſes a ſecret and ſupernatural influence, they cannot have derived from the univerſities that excellence which ſo ſplendidly adorns their characters. The truth is, that under Providence they derived it from themſelves, and from virtues and excellencies totally independent of local opportunities; but they entered as members of the univerſities, in compliance with the cuſtoms of their country, and as a compliment to long eſtabliſhed and well intended inſtitutions; wiſhing to make connexions, and perhaps originally hoping to derive peculiar advantage from places ſo celebrated for education.

As books are now multiplied, and men able to afford inſtruction diſperſed all over the kingdom, it is evident that the principal cauſe of eſtabliſhing univerſities in an age when both books and inſtructors were ſcarce, no longer exiſts. Let them therefore be reformed, and rendered really uſeful to the community, or let them be deſerted *.

* I inſert the following paſſages from a Pamphlet on Univerſity Education, from which the reader may derive ſome uſeful information on many circumſtances relating to the univerſities. It is addreſſed to the celebrated Dr. Hales.

"The two univerſities were originally founded in the times of monkiſh ſuperſtition: by whoſe influence the ſeveral founders of colleges were generally actuated; they did therefore require, that their fellows ſhould enter into orders; that they might contribute by maſſes and prayers

prayers to deliver the ſouls of their founders from purgatory. The permiſſion of a ſingle lawyer and phyſician in a college, ſhews they were intended for the private benefit of theſe ſocieties only. The Reformation, which expunged the uſeleſs offices for the dead, did not leave the fellows more at liberty to accommodate their ſtudies to the general wants of the living: they muſt ſtill be all finally determined to the ſtudy of divinity *(finaliter determinati ad theologiam)*. This at beſt confines the whole ſtream of univerſity preferment, to enrich that ſingle quarter of learning; from whence the church receives its conſtant ſupplies. Now, whatever reaſon might appear for this particular deſtination in the times of the Reformation; there ſeems to be none at preſent, that would not be better anſwered, by a more liberal proviſion for general knowledge.

" Our two univerſities did obtain, and have ſtill preſerved, an advantage; which I do not find to be poſſeſſed in an equal degree by any foreign ſeminary of learning: I mean, the collegiate diſcipline. Regular calls to chapel and to public meals; the gates ſhut at ſtated hours: officers appointed, whoſe duty it is to inſpect the public morals of the youth; theſe regulations muſt neceſſarily train them to a ſober conduct. It cannot be ſuppoſed, that where many young men are brought together, and laid under no reſtraint, their courſe of life will be ſo regular and ſtudious, as where they have particular calls to their duty. There is, therefore, the more cauſe to wonder at the cuſtom which has of late years prevailed, of ſending many of our noble youth to foreign univerſities for their education. It is a great national inconvenience to weaken the affection, which in the courſe of education is rivetted to our native ſoil; and to truſt to virtues of a foreign growth for the ſupport of the Britiſh conſtitution. I fear the noble families have not found their private account in it: and it highly concerns both the public and our own univerſities themſelves, to ſupply the defects, or remove the prejudices, that have driven our youth abroad in queſt of any ſpecies of uſeful learning or polite manners. Let us endeavour to diſtinguiſh our univerſities as places where liberty, knowledge, and virtue,

beſt unite their ſocial graces; that foreigners may rather chuſe to truſt the diſcipline of their youth to us, than that we ſhould be obliged to them for their care of our own. We need only to enquire in what particulars any foreign academies may be ſuppoſed to excel ours, and by applying our ſtrength to rival, we ſhall ſoon be able to ſurpaſs them. For as the regulations of diſcipline in our univerſities hardly need to be amended; ſo their revenues in the aggregate are large, and ſcarce want any improvement or addition, to anſwer all the nobleſt purpoſes of learning. They are like two rivers, abundantly ſupplied from fountains of wealth; which our anceſtors liberally poured upon the learning of thoſe times. But with concern I ſpeak it, they have been too much permitted to creep on in the ſame lazy channel, which was marked out for them in the days of Gothic ignorance and ſuperſtition: while nothing is wanting but a power to give their waters new directions, in order to fertilize every quarter of uſeful knowledge.

"The advantages which foreign univerſities have enjoyed above our own, have been chiefly owing to the number of their profeſſorſhips; to the care their magiſtrates have taken to fill their chairs with the ableſt men; and thereby to perpetuate the reputation of their colleges, as they are called; that is, the courſes of lectures read in different branches of ſcience: but they chiefly excel in thoſe of medicine. The youth that come there to ſtudy, finding themſelves engaged in a ſeries of employment, ſufficient to occupy all their time; are ſecured from idleneſs, the parent of temptations; and therefore reſtraints of another kind have not been greatly wanting. Whereas, in our own univerſities, all the regulations of diſcipline are often found too weak to control the high ſpirits of young men; who are permitted too ſoon and at once to think and act for themſelves. They are juſt freed from the conſtraints of a ſchool; and have not yet arrived at a maturity of judgment, ſufficient to value their time by any other meaſure than that of preſent gratification. Theſe perſons ſhould be led along the pleaſant paths of ſcience: their genius ſhould be tried in a variety of ſtudies, or other employments: ſomething will probably be found ſuitable to their taſte,

and

and capable of engaging their attention. A capacity of fixing the attention upon a ſingle object is one of the moſt valuable acquirements of education, and will make every perſon's talents of ſome uſe both to themſelves and the public. Whereas the modern courſe of education, inſtead of fixing youth in a ſeries of ſtudies in any eſtabliſhed ſeminary of learning, is thought to be completed by making a tour through Europe; which, by introducing a variety of objects, is better calculated to ſcatter and diffuſe the rays of the mind, than to collect their force and improve their vigour. Hence the manners of the preſent age have been too much diſtinguiſhed and characteriſed by a diſſipation of thought; which has very ingeniouſly introduced a perpetual round of amuſements in the room of all the ſerious and rational employments of life.

"Our own univerſities were never poſſeſſed of a ſufficient number of profeſſorſhips to complete the circle of ſcience. For I cannot forbear to wiſh, that every ſpecies of real knowledge, which might be uſeful or ornamental in ſociety, were eſtabliſhed there. It may ſeem partial, to complain of the want of profeſſors in particular ſciences; when, in the preſent ſcheme of education, the uſe of thoſe that have been eſtabliſhed, although not a few, is almoſt wholly laid aſide. By what courſe of events this has happened, I cannot fully explain: but certain it is, that of late the chief employment they undertake, is to give an air of dignity to the moſt exceptionable part of univerſity education; I mean, the diſputations; which are very apt to give a polemic turn of thought, in common life to raiſe every diſcourſe into a debate, thereby ſtamping the ſcholar with the unfaſhionable name of pedant. Beſides, a diſputatious philoſophy does not lead men forward in the diſcovery of truth; and leaſt of all, of religious truth; or in the love and habit of religious manners: whoſe ſprings, like thoſe of life, are deſtroyed by being diſſected, or too eagerly diſputed upon. Divines, whoſe minds have been ſharpened by the file of diſputation, when they come abroad into the world, are not the beſt qualified to preſerve and cheriſh that peace and harmony which they ſhould ſeem principally intended to propagate.

" 'Tis probable, that the lectures at firſt eſtabliſhed to be read from the profeſſorial chairs were in ſome future period found to be rather oſtentatious than uſeful, and therefore became equally neglected by hearers and teachers. But we have ſome inſtances that demonſtrate the advantage of lectures, where a plan is laid that comports with their mutual intereſt. Profeſſor Dickins taught the civil law, and profeſſor Saunderſon the mathematics, to numerous claſſes of ſcholars in private lectures annually. Theſe gentlemen were then eſteemed the brighteſt ornaments of the univerſity. One of them lived long to enjoy in his old age the fair reputation he had acquired by his learned and aſſiduous labours. The premature death of the other was felt in the univerſity as a very ſenſible loſs. For although mathematics are now more commonly underſtood, than in his time, and many excellent books have rendered their ſtudy more eaſy and expeditious; yet by his peculiar felicity in teaching, he laid the ſubject ſo open and familiar to the mind of learners, that their capacities were daily more expanded and enlarged, to receive a comprehenſive view of things: the diſplay he made of the ſeveral methods of reaſoning for the improvement of the mind; the application of mathematics to natural philoſophy, by the inveſtigation of the real meaſures of things and qualities; above all, a reverential regard for truth, as the great law of the God of truth: theſe were the peculiar excellencies of that juſt taſte for mathematic learning, with which he endeavoured to inſpire his ſcholars; and without theſe intentions in view, the ſtudy of the mathematics themſelves was, in the opinion of ſo able a judge, a merely dry and unprofitable labour.

Purpureos ſpargam flores, animamque magiſtri
His ſaltem accumulem donis, et fungar inani
Munere. VIRG.

" Indeed I ardently wiſh to ſee the ſeveral branches of ſcience honourably endowed in our univerſities; profeſſed and taught there upon a plan which by uniting the emolument of the maſter with the improvement of the ſcholar, beſt promiſes to be perpetual. At preſent

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an univerſal ruſt has ſpread over the inſtitutions of both ancient and modern times. No additions can now be made, but what would ſoon become equally nominal dignities. By the liberality of his late majeſty, under the counſel of an able ſtateſman, a profeſſorial chair was moſt amply endowed in both univerſities, for teaching the modern languages and modern hiſtory; and ſubtutors were provided. Yet this uſeful inſtitution was permitted to degenerate into nothing, almoſt during the reign of that prince.

"The moſt ſanguine advocates for our univerſities cannot be ſo partial to their defects, as not to acknowledge they ſtand in need of many improvements; while their enemies have ſaid, theſe two eyes of the nation are become ſo far obſcured,

A drop ſerene has quench'd their orbs,
Or dim ſuffuſion veil'd.

"In truth, their ſtate, though bad, is not deſperate. A remedy will be found, whenever the age applies itſelf with ſuitable vigour to the neceſſary work of reformation. A former age has diſtinguiſhed itſelf through all future annals by this glorious appellation. The deſign ought never to have been dropt. For mankind ſhould always aim at greater advancement in ſcience and true political wiſdom; if they mean only to keep their ſtation, and prevent being carried down the rapid ſtream of corruption into the gulph of ſloth, ignorance, and barbariſm. For it muſt be remembered, that all human inſtitutions are, like buildings, liable to conſtant decay; and if they receive not from time to time ſome neceſſary reparations and improvements, they muſt gradually become inconvenient and uſeleſs, and at length wholly fall to ruin.

"To prove that the univerſities have wanted ſome enlargement in their plan of education, ſome emancipation from eſtabliſhed forms, I may obſerve, that every ſcholar, till lately, was at taking the firſt degree in arts ſworn to have purſued a particular courſe of ſtudies: *Primus annus rhetoricam docebit, ſecundus dialecticam, tertius et quartus adjunget philoſophiam.* And then blending a

ſolemn atteſtation with a trifling prevarication, it ends thus: *Jurabis quod hæc omnia obſervaſti, et obſervabis; niſi tecum aliter diſpenſatum fuerit. Ita te Deus adjuvet!* But, to the honour of the preſent governors, I muſt take notice, that this and many other illiberal oaths enjoined by the ancient ſtatutes to be adminiſtered to the candidates for the ſeveral degrees, have lately received a general reform.

" I ſhall next obſerve, that even in this age, indulgent as it is to conſcientious liberty, no perſon is yet permitted to take the loweſt degree in the ſtudy of arts, or in thoſe of muſic, law, or phyſic, as well as divinity, unleſs he will ſubſcribe to the thirty-nine articles of the church of England. This polity was introduced by James the firſt (a king juſt arrived among us from a Preſbyterian nation), upon motives that are obvious to be conjectured. Nor are we at a loſs to account, from the genius of thoſe times, for the eager reception of this ordinance by the univerſities. But ſince the ſtar of liberty has ſo long ſhone upon this kingdom, that the univerſities have not yet diſcharged themſelves of ſo illiberal a bondage, ſhews how tamely mankind can ſubmit to bear any yoke which cuſtom has once impoſed upon their necks.

" I have before taken notice, that almoſt all fellows are obliged, at a certain period, to enter into orders: and, if I am not miſtaken, in ſome colleges are obliged at their admiſſion to their fellowſhips previouſly to ſwear, that they will, or at leaſt deſign to do ſo. I need not obſerve upon the bad tendency of ſuch a ſolemn engagement in an ingenuous youth, newly initiated into the ſchools of philoſophy, not having entered upon the ſtudy of divinity, and being as yet a very imperfect judge of his own talents or genius, or the bent of his paſſions. I need not remark, with how violent a bias neceſſity may hereafter draw him; not to quit hold of his only ſubſiſtence: and thus the ſoldier of Chriſt, inſtead of coming in as a volunteer, is entered a preſſed man into the ſervice. And can we wonder that ſuch ſometimes act unworthy of their calling? Beſides, how ill-timed a reſtraint is this on perſons who are after to give a ſolemn atteſtation at the altar of ordination, to the internal motive,

tive, to the call of the Holy Spirit; in obedience to which they profeſs to take upon them that divine office?

"It muſt alſo be taken into the account, that the humour of giving eſtabliſhment in the univerſities to clergymen only, has forced into the world many men of a ſpeculative turn and freedom of thought; who did not like to confine themſelves to the beaten tracks of any profeſſion, but would have choſen rather to ſhun the world. Such geniuſes might have beſt exerciſed themſelves in a collegiate retirement, where they might have given birth to ſeveral uſeful inventions, and have riſen up teachers in many branches of ſpeculative ſcience. That the diſciples of ſuch ſchools, of how retired and ſpeculative a nature ſoever, might be qualified therein to ſhine in the moſt active ſpheres of life, we may collect from the ſucceſs of Socrates's inſtitutions; in whoſe ſchool Alcibiades and Xenophon were educated, two of the greateſt commanders which that or any other age whatever has produced. And this may be readily accounted for; becauſe the ſcience of morals is the true foundation of all mental accompliſhments: it exalts every virtue, and gives them a right direction.

"The next reſtraint I ſhall touch upon, is the appropriation of fellowſhips and ſcholarſhips to certain ſchools, counties, or kindreds, or certain excluſions, as that which allows but one or two fellows at a time of each county, to the excluſion of many deſerving perſons, and to the neceſſary admiſſion of their inferiors in other qualifications. A right to a fellowſhip induces a ſort of petulant demand of it, not a modeſt meritorious conduct. Its chief value lies in nouriſhing an expectation, as the premium of learning and virtue. The right of nomination in a private perſon is highly injurious to the good government of the ſociety, which muſt chiefly depend on the harmony of all its members. Some of theſe entails, where they are of a more general nature, may not be very unreaſonable or detrimental to the ſociety: others, after this length of time, may well deſerve to be cut off by an equitable determination. Founders kindred muſt now be very numerous indeed; yet the preference deſigned them will frequently become a bar to

their preferment; ſince few can prove their own genealogies ſo far back.

"Now were all theſe reſtraining clauſes removed, and every preferment contended for in the fair and open field of merit; how noble a race of geniuſes ſhould we train up, thus invigorated by emulation and ſpurred on by reward? How different a figure would ſuch a college, or ſuch an univerſity, make in the eye of mankind, from one (if ſuch there be) which requires no other letters in their candidates but letters of recommendation; no other virtues but thoſe of good fellowſhip, and ſteady attachment to their parties, whether in church or ſtate? I muſt do juſtice to one college (and I have reaſon to think there are many others ſuch), whoſe elections I know were never influenced by the ſolicitations of great men in power, and as little as poſſible by private friendſhip; but theſe preferments were generally ſucceeded to, upon the ſingle claim of perſonal merit, as far as the ſtatutable reſtraints would permit.

"One other illiberal ſubjection I muſt remark upon. Learning, being indeed a very excellent qualification, had, in the ages juſt emerging out of barbarity, aſſumed a high rank in precedency. But arms being at the ſame time the general profeſſion of the gentry, the feats of learning could only be ſupplied by the ſons of the yeomanry; and theſe were neceſſarily to be maintained at their ſtudies by college ſtipends. Hence the ſcholars were no better than the menial ſervants of the fellows, and performed the meaneſt offices for them, although they might ſoon after themſelves arrive at the ſame ſeat of honour. A man bred a ſlave is educated to become a tyrant, when power devolves to him. The tranſition is neceſſary and ſudden, and admits of no intermediate ſtate of natural popular freedom. Hence the *faſtus* of the fellow, and the obſequious carriage of the ſervitor, muſt have made in former times as ſtriking a contraſt as any to be met with in comedy, or in real life.

"By late and ſlow degrees have colleges relaxed in the ſeverity of their ſervile diſcipline. Many conſiderable traces remained to our own times, long after the manners of the world had refined into a more polite and rational

rational behaviour; I mean in this reſpect only. For as changes have been rather made by time, riches, and an enlarged intercourſe among mankind, than by a ſettled prudence formed upon obſervations on human nature; hence luxury, licence, and miſrule, have been introduced in the train of liberty. *The old eſtabliſhments have mouldered away, becauſe they were formed of baſe materials; while no prudent legiſlator has ſtept forth to ſupply the loſs by ordinances more ſuitable to the preſent age. Thus the tranſition has been made from one extreme to another; from a rigid auſtere government, to one in ſome material reſpects too lax and indulgent.*

"Having pointed out the principal defects which deform theſe ſeminaries of learning, it may beſt become me to leave it to the wiſdom of the legiſlature to find out and apply ſuitable remedies to theſe corroding evils, which have already deeply infected the vitals of our conſtitution. Sure I am, that no object is more deſerving of their ſerious regard; and that a parliament will highly merit of poſterity, which ſhall carry on to its full execution, a plan of reformation and improvement for thoſe places of education; whoſe courſe of diſcipline muſt greatly influence the morals and character of ſucceeding ages.

"But what public wiſdom only can enact, private information may in ſome degree ſuggeſt; and I truſt, Sir, that you will be pleaſed to ſee, and that the public will candidly receive, upon this important ſubject, the thoughts of a private perſon, who was once well acquainted with the ſtate of one univerſity: I ingenuouſly confeſs myſelf ſo partial, as to think it in ſeveral reſpects the beſt; and out of the ſame partiality ſhould deſire it might precede all others in reformation, and in its approaches to the perfection of human polity. So far am I from thinking that ſuch a viſitation ſhould be dreaded, that it ſhould rather be courted and embraced by all the true friends of virtue and learning.

"I ſhall beg leave then to conſider the whole emoluments of the univerſities as funds deſtined to the ſupport of learning and learned men: firſt, for the ſupport and encouragement of ſtudents during the courſe of their own private ſtudies, till they are fitted to paſs off into

their ſeveral ſtations in the world: ſecondly, for the raiſing up the great pillars of learning for the ſupport and ornament of the univerſity itſelf; for maintaining maſters, governors, tutors, lecturers, and profeſſors; to preſerve order and diſcipline; to regulate the morals; to teach and inſtruct the youth in every valuable ſcience. Keeping this great object in view, I would endeavour to approach it in the directeſt line, regardleſs of the treſpaſs I muſt make upon the private encloſures which fond partiality had laid out to ſome leſs general purpoſes. Let none think theſe liberties are not equitably to be taken, I mean by public authority, and for the public good; the emoluments and eſtabliſhments of the univerſities have been gradually amaſſed by private donation; and therefore, though generouſly deſtined to promote the public utility, cannot be ſo properly deſigned in the ſeveral parts, as by laying out a general plan, from a comprehenſive view of the whole.

"Firſt, then, I ſhould wiſh that the maſters and fellows of colleges were relieved from the neceſſity of engaging in orders. When every ſtudy is left open, mankind will ſort themſelves in the juſteſt proportion to the occaſions of the times; and the church, as well as the ſtate, can never want a proper ſupply. The fellows alſo, whether in orders or out, ought to have equal advantages and ſtipends; ſave from ſuch emoluments as belong to each particular profeſſion.

"Secondly, as fellowſhips as deſigned to anſwer the double intention of ſupporting the ſtudents, as well as providing teachers, they ought not to be perpetual, but limited; to ceaſe, ſuppoſe, at the tenth year from taking the bachelor of arts degree. This is a ſufficient time to finiſh any courſe of ſtudy; and men will then, if ever, be fitted to enter into the world: for which they will be better prepared, by being kept in this ſtate of dependence and probation. This ordinance will alſo ſupport the credit of the univerſity: for though all elections were to be made with the greateſt regard to qualifications, yet ſometimes a falſe judgment will be made, and ſome geniuſes will afterwards be buried in ſloth, or drowned in intemperance. Such are now commonly found to

linger

linger out their full period in the univerſity, till they are late ſent into the world (for which they are equally unfit) to a college living. Happy is the ſociety which has not three or four ſuch at the head of it, lying as a dead weight upon learning; who being in poſſeſſion of the key of knowledge, have not themſelves entered in, and will ever be diſpoſed to hinder others.

"Thirdly, this laſt ordinance will greatly quicken the ſucceſſion. A conſiderable number, therefore, of the fellowſhips may be retrenched, conſiſtent with the preſent natural expectations of candidates, as well as with the much greater purpoſe, the preſervation of order and diſcipline. For this end the number of fellowſhips at preſent is certainly too great, eſpecially in the larger colleges, and often proves detrimental, as being too powerful for the controul of the maſter. And ſome, who are uſeleſs to diſcipline, may hope to find their account, by humouring the follies and extravagancies of ſtudents of rank and condition.

"Fourthly, two or three of theſe ſequeſtered fellowſhips may be coaleſced into one ſtipend of a ſuperior order to be again ſucceeded to by a free election. Theſe ſhould be all public lecturers and profeſſors in ſome art or ſcience: they ſhould be perpetual; be allowed to marry, and to reſide at large in the univerſity, and to make profit of their lecture. Many ingenious men will naturally fall into this way of life, polite as it will be, and honourable: a rivalſhip will here be ſupported, and the ſpirit of emulation be made to operate higher, both among the fellows, as candidates for profeſſorſhips, and among the profeſſors themſelves, as rivals for the fame and profits of well-attended lectures. Thus the colleges will never be deſtitute of men of experience and approved abilities at their head: the univerſities will be ornamented by real dignities, and every wheel of ſcience be at once prepared for motion.

"Fifthly, this plan will admit of great variety in adjuſting the number of profeſſorſhips, and their deſtinations. Leſs than fifty will not ſuffice for each univerſity; for no principal ſcience muſt be maimed in any of its branches, be left to depend on the abilities of a ſingle perſon, or be put to a ſtand by their age and in-

firmities. Their number may be gradually encreaſed, as they are found wanting. And I ſhould think it beſt to leave the colleges at liberty to ſupply what profeſſions they pleaſe, and from time to time to alter and vary them. Thus every age will be left to itſelf in the free choice and direction of its own ſtudies; and probably learning will, by this means, advance in all its branches, in a more general and true proportion, than under any particular reſtrictions and limitations.

"Sixthly, ſtill there muſt be found a weight to impel, and a power to regulate, the whole. Theſe powers muſt be placed in the maſters of colleges acting in a collected body. And to preſerve their authority entire, it is obvious to ſee, that they muſt enjoy no profeſſorſhips; that being liable to no duty of that kind themſelves, they may be exact and ſevere in ſeeing all the ſchools regularly ſupplied.

"Theſe are the principal regulations that I ſhould wiſh to ſee gradually brought into effect: that when things are put into a right train, time may be the continual improver. But after what I have deſigned for the improvement of the future age, I muſt remind thoſe who are now purſuing their courſe of ſtudies, that teachers can only ſerve to open the mind of youth, and enter them more eaſily into the paths in which they muſt afterwards travel on by their own ſtrength and judgment; and that it is no ſmall advantage which they now enjoy, to be able to pick up companions who are purſuing the ſame road. Young men, who are engaged in the ſame ſtudies, may mutually aſſiſt each other. The advantages of ſociety are not more conſpicuous in the commercial ſchemes of intereſt, than in thoſe of ſcience. Different men ſee objects in different points of view: and as things are ſaid to caſt light upon, and illuſtrate each other, ſo may minds be enabled to ſtrike out knowledge by a colliſion of ſentiments. One man may obſerve a faint trace of ſome important truth; but being unable alone to purſue its courſe, it dies away into the maſs of opinions, which are of little account or value. But if many are ready to engage in the chace, to try the ground in every direction, they may be able to unravel the complicate windings of nature, and diſcover her

moſt ſecret receſſes. Hence it has been obſerved, that great geniuſes ſeldom appear alone; but being grouped together, form a noble conſtellation, and dignify the age in which they ariſe. This obſervation ſhews, that nature has not been ſo ſparing in the talents neceſſary to great deſigns; but that they are ſeldom exerted in their full force, or in the beſt direction. Men are often called aſide, by allurements of riches or honour, from purſuing the paths along which truths of the moſt important kind would lead them. The immortal Harvey complains, that he loſt a great part of the buſineſs of his profeſſion, by the publication of his diſcovery of the blood's circulation. The catalogue of renowned names is not large, who, regardleſs of the world's preſent eſtimation, have purpoſely employed their time in purſuit of inventions for the public uſe and emolument. Many diſcoveries which the world is in poſſeſſion of, have been the offspring of chance or neceſſity. But there are many noble calls to awaken ambition; fame will rouſe it; and emulation, by doubling the ardour, will double alſo the ſtrength, of competitors. Every art ſhould therefore be employed to invigorate youth with this noble principle. In univerſities, where youth are brought together, the propereſt means ſhould be uſed to form into claſſes thoſe who are engaged in ſimilar courſes of ſtudy. Schools ſhould be opened for their aſſemblies; and not only books, but inſtruments, be provided, to carry on every ſpecies of enquiry; and the moſt ingenious youths be diſtinguiſhed by honorary rewards. It is the general fault of ſcholars, to read books too much, and nature too little. By the one we can only keep poſſeſſion of the truths diſcovered by our predeceſſors; by the other we are continually making new acquiſitions; and by our knowledge extending the empire of man over nature. Each province, both of learning and knowledge, ſhould be regularly ſupplied; nor can any expence be too great for the ſupport of ſuch adventurers: ſince to their labours is owing the principal difference and diſtinction between a polite and learned nation, and the ſavage inhabitants of the American woods.

"The univerſities have amaſſed together prodigious quantities of books; but the apparatus of inſtruments for carrying on experimental knowledge in the ſeveral ſciences, as mechanics, optics, practical aſtronomy, &c. is very defective. The arts ſubſervient to medicine have no appointments to encourage teachers in them. Anatomy, botany, chemiſtry, and pharmacy, have been but occaſionally taught, when ſome perſon of ſuperior talents has ſprung up, and has honoured the univerſity by his firſt diſplay of them there, before his paſſage into the world. I ſpeak particularly of the univerſity where I was myſelf educated; though the ſtate of the other may not be widely different. Oxford indeed has long enjoyed a botanic garden, which, ſince the time of Mr. Sherard's donations, has been properly ſupported. There has alſo been lately erected there a magnificent pile of building by the donation of a celebrated phyſician of the laſt age: but it has not proved a real enlargement of the ſchool of ſcience. What immenſe ſums have been expended in deſigns rather oſtentatious than uſeful, while ſo many real wants are abſolutely unprovided for? In ſhort, if we conſider the difficulties, the diſcouragements, that attend the ſtudy of phyſic in both our univerſities, it muſt be matter of ſurpriſe, that our phyſicians have arrived at that reſpect and dignity of character which they have long maintained in the world. It is a point of great national concern, to ſupport their title to this diſtinction, by ſupplying them with the propereſt means of acquiring all the knowledge of nature which philoſophy can by any methods diſcover; that their minds may thereby be opened to take in the moſt comprehenſive view of their profeſſion.

"The knowledge of nature, as it is diſtinguiſhed from human learning, is of far ſuperior excellence; and is ſcarce to be acquired without a very wide and expenſive courſe of ſtudy. It is therefore peculiarly neceſſary, that a part of the ample revenues of univerſities ſhould be applied to ſupport theſe expences; ſince, for want of this, many an excellent genius muſt have been loſt to the world. The great Roger Bacon informs us, that in the ſpace of twenty years, he had ſpent two thouſand pounds

in books and inſtruments: an immenſe ſum in thoſe days. And we know, that almoſt in our own times, Sir Iſaac Newton proſecuted his diſcoveries by methods that muſt have been attended with great expences. Roger Cotes, animated with a deſire of purſuing the ſtudy of nature in the ſame ſteps, ſoon involved himſelf in a debt which his modeſty permitted to prey upon his health, and which put an end to that valuable life at the age of thirty-four. A perſon renowned for his great ſkill in claſſic literature then preſided in the college, a ſpectator of Cotes's diſtreſs, into which he had been plunged, upon expectations or promiſes that the expences ſhould be born by that opulent college. But the only regard paid him, was by an epitaph compoſed in claſſic elegance, which is inſcribed on his monument in Trinity College Chapel. After death, every virtue is ſure to meet its reward.

"I know alſo, Sir, that you had your private elaboratory in Bennet College, where you planned thoſe ſtatical enquiries, which have opened a new road into nature. I had the happineſs to be ripe from thoſe reſearches, when your books came abroad, and applied myſelf ſeriouſly to the ſtudy of them. They contributed to form my taſte for natural enquiries, and to open my views of that philoſophy into which it were to be wiſhed that all phyſicians were well initiated. The plan is wide and noble, and all gentlemen who ſtudy with a liberal view, might delight to be engaged in ſome parts of it. To encourage the forming private ſocieties in the univerſity for the promotion of natural knowledge, I will obſerve, that though ſome courſes of experiments are very expenſive, yet others, which may lead to valuable truths, are made with little coſt; that the knowledge we gain by theſe means is more our own, makes a deeper impreſſion on the underſtanding, and more enlarges the mind than any other; that at this time of life we are moſt vacant and ripe for theſe reſearches."

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SECTION XLIII.

ON THE PRESENT STATE OF THE UNIVERSITY OF OXFORD.

Omnia ruunt in pejus.
All things degenerate. HOR.

"Another defect of great importance, is a neglect of governors of univerſities, with regard to conſultations, and of princes, of viſitations; to obſerve with diligence, whether the *readings, exerciſes, diſputations, and other academical cuſtoms, anciently inſtituted, ſhould be ſtill continued, changed, or reformed*; for as in all precedents, if the times wherein they began were dark or ignorant, it derogates from their authority; and, *as moſt cuſtoms and orders of univerſities began in obſcure and ignorant times*, it is the more requiſite *they ſhould be re-examined.* BACON.

THE chief inducement to an entrance in the univerſities of England conſiſts at preſent of a deſire to obtain the lucrative advantages of ſcholarſhips, fellowſhips, ſtudentſhips, profeſſorſhips, or other offices; or to poſſeſs the nominal honour of what is called a regular education. There are few who will ſay, that they go to an univerſity ſolely becauſe they believe that they ſhall there be able to acquire ſuch a ſpecies or ſuch a degree of knowledge, as they might not acquire in any other place, where a competent number of books can be procured for uſe. I will take a curſory view of the univerſity as it is at preſent conſtituted, in order to ſee whether it deſerves diſeſteem.

The univerſity is governed by a Chancellor, who being a great ſtateſman, is not expected to beſtow his time or attention on academical government. Indeed, ſuppoſing him to be quite diſengaged, the cuſtoms of the univerſity have rendered his interference in a great degree unneceſſary. It is rather an honorary than an efficient office, and conſidered only in this light, it is certainly a very proper office,

fice. The Chancellor uſually both gives and receives dignity from the univerſity. He is generally choſen becauſe he is a *miniſter of ſtate* with great patronage.

The Vice Chancellor, who is always a reſident head of a houſe, is an officer with ſufficient employment. But his activity is principally converſant in the conſervation of external formalities. He preſides in the convocation, and tranſacts a variety of buſineſs relative to the taking of degrees; but I never could diſcover that he is much engaged in any ſuperintendence immediately conducive to moral and literary improvement. Indeed I have often lamented, that men of great ingenuity, and whoſe abilities might have contributed greatly to render the univerſity an efficient place of education, have been condemned to the long and tedious formalities of this office as now conducted. He uſually appears with dignity; and no other reform is required in this office, than that it ſhould be leſs occupied in the diſguſtful trifles of obſolete exerciſes and forms, and more in the production of actual benefit to the ſtudents, who repair to the univerſity for ſubſtance and not for ſhadows.

The Proctor's office is a moſt excellent inſtitution, and I believe it is often executed with equal judgment and candour. During the time of my own experience at Oxford, I own it appeared rather wonderful that more frequent reprimands were given by the gentlemen in velvet ſleeves, the diſtinguiſhing garb of theſe officers, to triſling neglects, ſuch as the want of a band, or to the hair tied in a queue; to a green or ſcarlet coat, than to real and important irregularities. A man might be a drunkard, a debauchee, and a very ignorant perſon, and yet long continue to eſcape the Proctor's animadverſion and penalty; but no virtue or regularity could protect you from his ſevere cenſure, if you walked on Chriſt-church meadow or the High-

High-ſtreet with a band tied too low, or with no band at all; with a pig-tail, or with a *green* or *ſcarlet* coat. "Sir," ſays the rigid diſciplinarian, "you break the ſtatutes, call upon me to-morrow morning, and I will puniſh you ſeverely, as your offence deſerves." Theſe cenſures appeared in general trifling; they might however have been tolerated, as proceeding from a deſire to preſerve external decorum, the violation of which proceeds from little things to great; but they could not but excite the indignation of every ſenſible obſerver, when he ſaw daily violations of the ſtatutes, in inſtances which tend to ruin and infamy, paſs totally unnoticed, or but ſlightly corrected, for the ſake of appearance.

The Vice-Chancellor and Proctors conſtitute the only public officers who ſuperintend the univerſity at large; and though there is much advantage in both, yet it muſt be confeſſed, that they are, upon the whole, inadequate to the important effects which they were deſigned to produce. They are converſant principally in trifles, and in vexatious and childiſh formalities, which tend very little to eſſential advantage; or at leaſt, not ſo much, as, conſidering the learning and virtue of the perſons who ſometimes ſupport them, they might be expected to produce.

But every college and hall is in itſelf a little univerſity. It has its head, its officers, its tutors, chaplains, fellows, gentlemen-commoners, and commoners. The order of ſervitors (an order which diſgraced the common ſenſe and humanity of thoſe who inſtituted it) is nearly extinct. It was a painful ſight to ſee young men of liberal education with gowns on their backs, ſerving beer and cheeſe to their fellow ſtudents, who often were in no reſpects their ſuperiors, but in the good fortune of being able to procure a ſcholarſhip or exhibi-

exhibition. I have no doubt but that the liberal ſentiments of this age will ſoon aboliſh this order in the few colleges who ſtill retain it.

The heads of colleges are uſually married men, ſettled for life in the univerſity, and living in apartments ſimilar to private houſes. Their time appears to be occupied in the common manner in which genteel families amuſe themſelves. The little buſineſs which they are obliged to perform conſiſts chiefly in ſuperintending the affairs relative to the revenues and finances of the college. They read no lectures, and they ſeldom trouble themſelves with a perſonal interference in the preſervation of eſſential diſcipline.

This work belongs to the *Dean's office*; which is annual, and commonly filled in regular rotation. The Dean takes care that the ſtudents go to chapel, and that they are not openly and flagrantly guilty of ſuch irregularities as he cannot avoid obſerving. As the office is but for a year, and the emolument but ſmall, he ſeldom chuſes to incur the odium of being a diſciplinarian; and of inſpecting, with any peculiar vigilance, the conduct of the juniors. Indeed, as the headſhip and many other emoluments are in the gift of the fellows, he is often very attentive to court the favour of the young men who are to ſucceed to fellowſhips, and who may afterwards reward his negligence by conferring on him the honourable and profitable office of a principal. So that, upon the moſt accurate examination, I am able to pronounce, that the Dean's office is chiefly employed in the preſervation of external forms, and contributes very little to preſerve the moral purity or ſtudious habits of the young men who are juſt come to the college.

The office of a College Tutor is uſually lucrative, and ought to be honourable. The pupils are ſummoned to lecture four or five times in the week.

They

They attend one hour each time. If the lecture be a claſſic, one of the pupils conſtrues it with little interruption; and if it be in logic, metaphyſics, or geometry, the tutor reads his hour, and the pupils yawn. If, indeed, the little improvement they apparently derive from ſuch perfunctory lectures, ariſes from their own ſupineneſs, themſelves only are juſtly culpable; but if, as I ſuſpect, their very ſupineneſs uſually ariſes from the indifference and dulneſs of the tutor's manner, I cannot help thinking that the mode of giving college lectures ſtands in great need of alteration. And, upon the moſt impartial review, I fear I muſt pronounce, however I may incur the diſpleaſure of thoſe who are intereſted, that this office, like all the others, is chiefly active in ſaving appearances; and that it is inſufficient, as it is now conducted, for the purpoſe of literary improvement, and the preſervation of the pupil's good morals, finances, and character.

With reſpect to the preſent ſtate of learning in the univerſities, I am certain I ſhould be deſtitute of candour, if I aſſerted that the moſt conſpicuous characters in them are deficient in this prime requiſite of an academical life. But I appeal to facts for an anſwer to the queſtion, whether or not the cauſe of learning is ſupported beſt, by reſident members of the univerſity? As to non-reſident members, men of learning, who keep their names in the books, but who have ſpent a very little part of their ſtudious age in the univerſities, I cannot help thinking it unfair to bring their excellencies and their performances as proofs that the univerſity affords any peculiar opportunities for illuſtrious eminence in literature. I muſt conſider the univerſities as public eſtabliſhments intended to produce a public benefit in return for the privileges, exemptions, and opulence, which they enjoy. In what does the peculiar advantage conſiſt? Point out

out the benefits which might not be derived from other quarters, enjoyed in other places, and with leſs inconvenience, leſs expence, and more beneficial effects, both to individuals and to the community *.

Where depravity of morals is remarkable, the purity and ardour of religion are not likely to prevail. It would be uncharitable to ſay, that the univerſities are remarkably irreligious. I know many members whoſe piety is equal to their learning, and both of them exiſt in a high degree; but, at the ſame time, there is too much reaſon to believe, that infidelity is gaining ground in the very places which were conſecrated to religion and its ſupport. The pupils are indeed compelled to attend the chapels in ſome colleges, not leſs often than four times in the day; but this, ſo far from promoting religion, ſeems really to retard or injure its growth; for, in conſequence of the frequency of the prayers, they are read in a haſty and irreverent manner; and the young men, from being compelled to go to chapel at unſeaſonable hours, when they feel no impulſe of devotion, gradually form a habit of indifference to all religious offices, and attend at prayers for the ſake of form, or that they may be ſeen to be in the college, like ſoldiers at the calling of the muſter roll.

In no places of education are young men more extravagant; in none do they catch the contagion

* I wiſh it to be remembered, that theſe remarks were made near twenty years ago. If they are ſevere, I have only to ſay, that they were intended, as phyſicians uſe CAUSTICS in deſperate caſes, to remove great and inveterate evils. I believe they have, in ſome meaſure, ſucceeded; for *Chriſt Church College*, which at that time, under Archbiſhop Markham (whatever might be the cauſe), was notoriouſly neglected, has become, under a Bagot and a Jackſon, a houſe of excellent diſcipline.

of

of admiring hounds and horſes to ſo violent a degree; in none do they learn to drink ſooner; in none do they more effectually ſhake off the fine ſenſibilities of ſhame, and learn to glory in debauchery; in none do they become greater ſlaves to faſhion; in none do they learn more extravagantly to diſſipate their fortunes; in none do they earlier acquire a contempt for their parents; in none do they learn ſo much to ridicule all that is ſerious and ſacred; in none do they incur greater danger of ruining their health, fortune, character, and peace of mind; in none can they be leſs ſoberly brought up to the ſacred function, or to any other uſeful and honourable employment.

If then this be the caſe, and there are a thouſand living proofs who can atteſt it; is the univerſity a place proper for the education of Chriſtian clergymen? I verily believe, that much of the corruption of morals, and unbelief of religion, which is now viſible throughout the nation, is derived from the ignorance, careleſſneſs, and vice of clergymen trained in the univerſities of England. The foul fountain has poured its polluted ſtreams over the country; the people have taſted, and have been poiſoned with the draught *.

Is

* "See then! the quiver broken and decay'd,
In which are kept our arrows. Ruſting there
In wild diſorder, and unfit for uſe,
What wonder, if diſcharg'd into the world,
They ſhame their ſhooters with a random flight,
Their points obtuſe, and feathers drunk with wine.
Well may the church wage unſucceſsful war,
With ſuch artillery arm'd. Vice parries wide
Th' undreaded volley with a ſword of ſtraw,
And ſtands an impudent and fearleſs mark.

"Have we not tracked the felon home, and found
His birth-place and his dam? The country mourns,
Mourns,

Is it the propereſt place for the education of gentlemen, who are likely to obtain a ſeat in the ſenate-houſe? If the moſt unbounded libertiniſm of ſentiment and practice be a qualification for a ſenator, then let him be educated in an Engliſh univerſity, as it is now conſtituted. Are thoſe members of the ſenate, who have been educated at Oxford and Cambridge, the moſt diſtinguiſhed for their wiſdom or their eloquence, for their virtue and their good example?

Panegyriſts may deny, in the language of rhetoric, the exiſtence of many evils which are apparent to every accurate and impartial obſerver. And I have no doubt, but that ſome courtly flatterer, in the hope of favour and preferment, may riſe up and beſtow every eulogium which his invention can ſuggeſt, on thoſe very ſubjects which I have been led, by a regard to truth and the honour of the univerſities, thus freely to cenſure.

Mourns, becauſe every plague that can infeſt
Society, and that ſaps and worms the baſe
Of th' edifice that policy has rais'd,
Swarms in all quarters; meets the eye, the ear,
And ſuffocates the breath at ev'ry turn.
Profuſion breeds them; and the cauſe itſelf
Of that calamitous miſchief has been found:
Found too where moſt offenſive, in the ſkirts
Of the rob'd pedagogue. Elſe, let th' arraign'd
Stand up unconſcious, and refute the charge.
So when the Jewiſh Leader ſtretch'd his arm,
And wav'd his rod divine, a race obſcene,
Spawn'd in the muddy beds of Nile, came forth,
Polluting Egypt. Gardens, fields, and plains
Were covered with the peſt. The ſtreets were fill'd;
The croaking nuiſance lurk'd in ev'ry nook,
Nor palaces nor even chamber's ſcap'd,
And the land ſtank, ſo num'rous was the fry."

COWPER's Taſk.

SECTION XLIV.

ON THE STATUTES OF THE UNIVERSITIES.

Tempora mutantur.
The times are changed.

A YOUNG perſon cannot be entered or matriculated in the univerſity of Oxford, without taking a variety of oaths *. I cannot but object to this practice, as it muſt teach him to think lightly of the moſt ſolemn aſſeveration that can be made between man and man, and the firmeſt bond of human ſociety.

Beſides

* "The ſtatutes of ſome colleges forbid the ſpeaking of any language but Latin within the walls of the college; and direct that a certain number, and not fewer than that number, be allowed the uſe of an apartment amongſt them; that ſo many hours in each day be employed in public exerciſes, lectures, or diſputations, and ſome other articles of diſcipline adapted to the tender years of the ſtudents who in former times reſorted to univerſities. Were colleges to retain ſuch rules, *nobody now-a-days would come near them.* They are laid aſide, therefore, *though parts of the ſtatutes, and as ſuch included within the oath,* not merely becauſe they are inconvenient, but becauſe there is ſufficient reaſon to believe that the founders themſelves would have diſpenſed with them as ſubverſive of their own deſigns."

Archdeacon PALEY.

I aſk whether the founders then could object to the repeal of ſuch ſtatutes, and whether it would not be better to repeal them at once, than to compel young men, or rather boys, to ſwear moſt ſolemnly to obſerve them, and then to explain away their violation of the oath and ſtatutes, by talking caſuiſtically about the *animus imponentis, quis impoſuit, et quo animo.* This leaves a latitude

Beſides ſubſcribing to the articles, taking the oath of allegiance and ſupremacy, and an oath to obſerve the ſtatutes of the univerſity at large, he is

titude that will enable an ingenious knave to violate oaths upon almoſt every occaſion.

Lord KAIMS * wrote a book entitled, LOOSE HINTS upon Education. Speaking of OATHS, he gives us the following LOOSE HINT.

" Cuſtom-houſe oaths now-a-days go for nothing. " *Not that the world grows more wicked*, but becauſe no- " body lays any ſtreſs upon them. The duty on French " wine is the ſame in Scotland and in England. But as " we cannot afford to pay this high duty, the permiſſion " (we underſtand) to pay Spaniſh duty for French wine is " found more beneficial to the revenue than the rigour " of the law. The oath however muſt be taken, that the " wine we import is Spaniſh, to entitle us to the eaſe of " the Spaniſh duty. Such oaths at firſt were highly cri- " minal, becauſe directly a fraud againſt the public; but " now that the oath is only exacted for form's ſake, with- " out any faith intended to be given or received, it be- " comes very little different from ſaying, in the way of " civility, I am, Sir, your friend, or your obedient ſer- " vant."—Looſe Hints upon Educaion, Appendix, p. 362. Edinburgh, 1781.

Archdeacon Paley, in a work the ſeventh edition of which lies before me, and which is uſed as a text-book in the univerſity of Cambridge, ſpeaks thus:

" There are falſehoods which are not lies; that is, " which are not criminal; as—a ſervant's denying his " maſter; a priſoner's pleading not guilty; an advocate " aſſerting the juſtice, or his belief of the juſtice, of his " client's cauſe. In ſuch inſtances no confidence is de- " ſtroyed, becauſe none was repoſed."—Principles of Moral and Political Philoſophy, Book iii. part 1. chap. 15. London, 1790.

With ſuch CONVENIENT morality, a prime miniſter, upon whoſe word, as Lord Kaims ſays of the cuſtom-

* Lord Kaims was one of the JUDGES of the Kingdom of Scotland.

is obliged, if he is on any foundation, to ſwear another ſeries of oaths, of which he knows but little; but by which he binds himſelf to obſerve every thing contained in the obſolete ſtatute book of the college, which is not placed in his hands before the election, and is locked up ever after. I am certain that no young man can take theſe oaths, and perform what they require; but, as there is a kind of compulſion, I hope the ſin will be found venial. If it is not, what is to become of the great numbers of thoſe who have entered in the univerſity ſince the requiſition of theſe oaths, not one of whom could eſcape the ſnare? It is an inauſpicious beginning of an academical courſe to be obliged to be guilty of perjury, before admiſſion is allowed. The crime, I know, is explained away by learned caſuiſts; but ſurely it cannot be neceſſary to require the continuation of a practice, which is confeſſedly attended with very little advantage, if any, but which juſtly gives offence to a great number of ſerious and judicious perſons *.

The

houſe jurors, nobody lays any great ſtreſs, may come into a court of juſtice on a ſtate trial, where a man's life is at ſtake, and ſwear, that he cannot *remember* notorious tranſactions, on which he was himſelf active, and which make for the priſoner.

With ſuch *convenient* morality, a young man may take all the oaths required at matriculation, and on other occaſions at the univerſity, and mean no more than when he ſays, on meeting his inferior, your ſervant, ſir.

* I cite the words of a moſt learned, virtuous, and good man, *an Iſraelite indeed in whom was no guile*, to *confirm* what I have here ſaid; though it can only be controverted by time-ſervers and ſycophants:

" The other place where *ſwearing abounds*, and *un-*
" *neceſſary* and *impracticable* oaths are adminiſtered, is
" our

The ſtatutes, of which a ſtrict obſervance is required by the oaths, are of two kinds; thoſe of the univerſity at large, and thoſe of particular colleges.

" our univerſities, where every ſtudent, ſoon after his " admiſſion, is to take what is called the *matriculation* " *oath*, wherein he ſwears to be obedient to the Chan- " cellor and Vice-Chancellor, and to obſerve the laws, " ſtatutes, and cuſtoms of the univerſity, and this with- " out ſo much as knowing what thoſe laws, ſtatutes, " and cuſtoms are; and which, *if ever he does know* " *them*, he will find to be ſuch, as neither he *nor any* " *man living can obſerve*; and yet this oath of obedi- " ence to the ſtatutes, the ſtudent is to take again when " he comes to be of the foundation, or ſcholar of the " houſe; and when he takes his degree of bachelor of " arts, and maſter of arts, and *doctor of divinity*, as if " every *ſtep to college preferment* was to be aſcended by " *perjury*: A man would perhaps be thought very un- " charitable, who ſhould ſay, that *there is not a man in* " *either of our univerſities who is not forſworn.* And " yet, harſh as this may ſeem, IT IS, GOD KNOWS, " TOO TRUE. To ſay that there are only *cuſtomary* " *oaths*, doth by no means leſſen the guilt of continuing " them. *A cuſtom of ſinning* is an *aggravation*, and not " an extenuation of the crime: beſides there ſeems to " be *leſs occaſion* for oaths in ſchools or ſeminaries of " learning, than in moſt other places; for as ſcholar- " ſhips are not *places of truſt*, nor afford *opportunities of* " *fraud*, nothing but the unworthy behaviour of the ſtu- " dent can render him obnoxious to puniſhment: and if " his conduct is ſuch as to deſerve it, the ſociety have " power to expel him, which power may be as effectu- " ally exerciſed if no oaths at all were taken or re- " quired; and therefore they are evidently unneceſſary, " and ought to be left off; and the more ſo, as they " cannot poſſibly be productive of any good, but may " have a very bad effect upon the minds of youth, and " lay the foundation of many and great immoralities in " the after part of their lives: for it is highly pro- " bable that their being educated under a diſregard to

leges. They both contain a number of abſurd and impracticable ordinances.

The ſtatutes of the univerſity at large are chiefly converſant in preſcribing little formalities in the

" what are called cuſtomary oaths, taken to obſerve " impracticable ſtatutes, or elſe their being put to mean " quibbles and evaſions to avoid the obligations of them, " may ſo debauch their tender reaſon and conſcience, as " to occaſion a diſregard to ſolemn oaths in affairs of " the greateſt importance. Let us therefore lay aſide " this ungodly practice of taking the name of God in " vain, *for the Lord will not hold him guiltleſs that taketh his " name in vain.* There is another law, and I think a " very unjuſt one, which bears hard upon men of uni- " verſity educations; as it lays them under ſtrong " temptations to act againſt the light and reaſon of their " own minds: for after a man has ſpent many years " in ſtudy, he cannot be admitted to ſuch degrees in " the univerſity, as his learning and ſtanding may en- " title him to; nor if he is deſigned for a clergyman, " be capable of holding any living or church prefer- " ment, unleſs he ſubſcribe and ſolemnly declare his " aſſent and conſent to articles and creeds of human " compoſition, which he neither does nor can believe. " It is a melancholy conſideration, that men ſhould " ſpend ſo *much time in fitting themſelves for a profeſſion,* " which they cannot be permitted to exerciſe without " great PREVARICATION. How can clergymen ex- " pect that their miniſtrations ſhould be attended with " the divine bleſſing, or have any good effect upon the " conſciences of other men, when they begin them " with ſuch a notorious *violation of their own?* For " God's ſake, let us remove this ſtumbling-block out of " the way, and lay aſide articles and creeds drawn up " by weak and fallible men, and make the word of " God the only rule of our faith and practice, leſt we " provoke him to remove our candleſtick out of its " place, and to transfer that light which we have " deſpiſed to a people more worthy of it."

WHISTON's Memoirs.

mode of taking degrees; ſuch formalities as are attended for the moſt part with no advantage either moral or literary. The few which concern the reading of lectures and other buſineſs, relative to learning, are never literally attended to, and often neglected entirely *.

The truth is, that in the revolutions of ages, time produces an alteration in ſtudy, in the objects of learned purſuit, and in the modes of education,

* The following paſſage is the only one which the boy who goes to be matriculated reads, though at the ſame time he ſwears to obſerve all the cuſtoms and ſtatutes of the univerſity.

Statutum eſt, quod juniores ſenioribus, id eſt, nondum *Graduati Baccalaureis*, *Baccalaurei Artium Magiſtris*, *Magiſtri itidem Doctoribus*, debitam et congruam reverentiam, tum in privato tum in publico exhibeant: *ſcilicet*, ubi convenerint, *locum potiorem cedendo*; *ubi obvii venerint*, *de viâ decedendo*; *et ad juſtum intervallum caput aperiendo*, atque etiam reverenter ſalutando et compellando.

The under-graduates never do pay this reſpect to the bachelors, though they thus expreſsly ſwear to pay it, nor the bachelors to the maſters. It would be thought rude in the univerſity *at large*, if an under-graduate or bachelor were to *cap* (for that is the phraſe of the place) *a perſon* of a ſuperior degree, without perſonally knowing him. This reſpect is only paid to the Vice-Chancellor and Proctors. Then why make the poor boy ſwear that he will do what no one does, and what, if he were to do, he would be derided for? But here follows the ſalve. The ſubſequent paſſage is included in a parentheſis in the ſtatute book, and is read at the time of matriculation.

Si vero aliqui ſecùs ſe geſſerint (ſi juniores fuerint, et qui nondum gradum aliquem adepti ſunt) a Vice-Cancellario & Procuratoribus pro arbitrio corrigentur; vel *pœna corporali* (ſi per ætatem congruat), vel ſuſpendantur a gradu, &c.

cation, as well as in every thing ſublunary. The ſtatutes ought to undergo a complete reviſion. They are too numerous; too trifling; too formal; requiring minute obſervances, and neglecting the weightier matters, ſuch as are immediately connected with the actual improvement either of the heart or of the underſtanding. I could produce a hundred inſtances in proof of theſe aſſertions, if I did not diſlike the labour of tranſcribing obſolete ſtatutes. It will be ſufficient to refer the enquirer to the Parecbolæ, or *excerpta e corpore ſtatutorum* Univerſitatis Oxonienſis.

With reſpect to the ſtatutes of particular colleges, it is not eaſy to gain an accurate acquaintance with them. There are ſeldom above two copies of them, and theſe are kept in cloſe cuſtody, except on two or three days in the year, when they are read, for the moſt part, in a rapid and incorrect manner in the college chapels.

They certainly contain many excellent regulations; but it will be acknowledged by the very beſt friends of the univerſities, that they alſo contain many things which cannot be reduced to practice, many which ought not, and ſome which are ſo ridiculous as to take off that reſpect and veneration which ſhould naturally ariſe in the minds of all thoſe who are bound by oath to obey them.

Will any man venture to affirm, that a better code of laws than now ſubſiſts for the regulation both of the univerſity at large, and colleges in particular, might not eaſily be compoſed? Will

Now, as this reverence is omitted, and the penalty never exacted, why require the ſcholar to read this paſſage alone out of all the ſections of the ſtatute-book? Suppoſing this ſtatute to be obſerved, yet ſurely ſomething tending to more eſſential benefit than mere external forms, might be read by the boy at his initiation.

any

any man, in his honeſt zeal, or in his moſt intereſted regard for the ſtatutes, venture to affirm, that it would not be eaſy to expunge the abſurd and impractible part, ſo as to relieve the minds of young men from the painful neceſſity of ſwearing to obſerve things, which they know at the ſame time that they cannot obſerve, and the obſervation of which is neither exacted nor expected by the very perſons who adminiſter the oaths, and who, nevertheleſs, are bound by the ſame ſtatutes, and by oath, to ſee them punctually obſerved?

In what conſiſts the objection againſt a reviſion, and correction, and alteration of the ſtatutes? Let us deal plainly and openly. Let them who poſſeſs moſt weight either from office or character in the univerſities, lay their hands on their hearts, and in the ſight of God and man declare, that they do not believe the objections I make to the oaths and ſtatutes, to be well founded. If they cannot do this, (and I am confident I might, if I chuſe to uſe the word, defy them to do it,) why ſhould they not employ their leiſure and their ingenuity in the reformation of abuſes, which prevent ſome of the nobleſt inſtitutions in the world from producing their juſt and legitimate advantages to the commonwealth?

"But ſhall we do it at your inſtigation? We cannot," ſays an objector, "pay you ſuch reſpect as to attend to your admonition. You are a reformer, an innovator; and we will not give you conſequence by giving you attention. We are adorned with the higheſt academical honours; ſome of us are advanced to eccleſiaſtical dignity; we are connected with the great favourites at court; and ſhall we take advice of any one who obtrudes it unaſked, and who comes recommended by no other introduction than a profeſſion of re-

lating the truth, and promoting I know not what of public utility?"

To all this, and much more, which will not fail to be thought, though it may not be uttered, I anſwer, that I am by no means ſolicitous to be accounted the firſt promoter of academical reformation. So long as the reformation is produced, for the honour of letters and the improvement of education, I am contented. I withdraw myſelf, and all ſelfiſh conſiderations. If what I ſay be reaſonable, let no prejudice againſt me retard its admiſſion. I know it is common to affirm, that reformers uſually ſtand in need of reformation themſelves; and, if any one ſhould apply this obſervation to me, I will moſt readily acknowledge its juſtice. I confeſs, with ſincere humility, my own want of reformation; but if no improvements are to be made in national places of education, till the perſons who are the inſtruments to affect it are perfect, I fear the abuſes and evils, which time has introduced, will never be corrected *.

Ye

* Dr. Humphrey Prideaux, a moſt reſpectable ſcholar and divine, drew up a plan for the reformation of the univerſities, at the deſire of Lord Townſend, ſecretary of ſtate to George the Firſt. It conſiſts of fifty-eight articles, ſome of them too ſtrict and quite impracticable. See them in the Biograph. Brit. Art. *Prideaux*.

The following plan of improvement contains valuable matter, and is from the worthy Mr. William Whiſton, who ſuffered much for his honeſty:

"While I was reſident at *Cambridge*, which I was in "all about ſeventeen years, I obſerved great defects and "diſorders in the conſtitution of our college of Clare-"Hall, as alſo in that of the univerſity in general. "And I accordingly drew up two papers, the one un-"der the title of *Emendanda in Collegio*, the other of "*Emendanda in Academia*; the former paper, which "was of leſs conſequence, I have not preſerved; but

"the

Ye numerous parents, who have mourned in ſecret over your loſt and ruined children, your injured fortunes, and diſappointed hopes, I aſk you, whether

" the latter, of greater conſequence, I have by me, " and, as improved a little afterwards, ſtood thus, verbatim:

" Emendanda in Academia.

" See *Parſon*'s Advice to a *Roman* Catholick King of *England*.

" All old ſtatutes to be repealed; yet ſo that their " uſeful parts be taken into the new ſtatutes; and the " deſigns of the founders preſerved as much as may " be.

" The new ſtatutes to be
" *Few in number.*
" *Plain in words.*
" *Practicable in quality.*
" *Known by all.*

" No more than one civil oath, that of allegiance, to " be impoſed.

" Penalties, and not oaths, to be ſecurities in all " other caſes.

" No more than one eccleſiaſtical ſubſcription to be " impoſed, that to the original baptiſmal profeſſion; " with the owning the ſacred authority of the books of " the Old and New Teſtament; and this only on ſtu- " dents in divinity.

" Civil authority and courts to be put into the hands " of proper perſons, diſtinct from the univerſity; with " one appeal to the judges, and all to be governed by " the common law.

" Viſitors to be appointed where there are none; but " ſtill with one appeal to the Judges.

" Expences to be limited within certain bounds.

" Particular tutors in colleges to be appointed by the " maſter, and to unite in common for the teaching that " particular ſcience they are beſt acquainted with.

" Public profeſſors to conſent to the maſter's appoint- " ments, and to be overſeers to all thoſe tutors and pu- " pils in their own faculties; and to examine the ſcho-

whether or not I err, when I affirm that the univerſities want a reformation? I abide not by the deciſion

" lars every year, to ſee what proficiency they have " made the foregoing year.

" Rewards or privileges to be allotted to the beſt " ſcholars, upon ſuch examination, and the groſly idle, " ignorant, and vicious not to advance in ſtanding, till " they have made ſome competent proficiency.

" All elections into ſcholarſhips and fellowſhips to be " after open examination and trial, as to learning; as " well as full teſtimony as to morals; and the times for " ſuch election to be known long beforehand, and fixed " in the ſtatutes.

" Viſitors may openly examine again, upon com- " plaints; and, in notorious caſes, may alter the elec- " tion.

" *Deſert* for learning and morals; *fitneſs* for the " duty; and, *cæteris paribus*, *want*, the only qualifica- " tions for free elections, *viz.* in all ſuch caſes as are " without propriety.

" No perſons to interpoſe to hinder the freedom of " election; and the PROCURERS OF LETTERS FROM " GREAT MEN to be incapable.

" No preſent poſſeſſors to be diſplaced (upon a viſi- " tation of the univerſity) otherwiſe than according to " their former ſtatutes, or thoſe of the realm.

" Fellowſhips to be annually diminiſhed, if not vacated " after a certain number of years; excepting (heads of " colleges) tutors and profeſſors: and this for the advan- " tage of ſending men into the world while they may " be uſeful, and the procuring a quicker ſucceſſion.

" Heads of colleges and profeſſors to be choſen as " now, but from any college or place whatſoever; and " to be approved by the biſhop of the dioceſe where " the founder lived: and in all royal foundations, by " the king.

" Diſcipline to be ſtrict, but not rigorous; prayers " not to be too long, nor too early: Short prayers at " nine at night in the winter, and ten in the ſummer, " for all to be preſent at.

" Scholars

deciſion of cloiſtered doctors, or of thoſe whoſe judgments are miſguided by pride, prejudice, or ſelf-intereſt.

" Scholars to be encouraged to do their duty rather " than forced, eſpecially in the caſe of the communion, " which ſhould at leaſt be monthly.

" Fellows to be obliged to frequent the public wor- " ſhip as well as the ſcholars.

" The college ſervants to be inſtructed and cate- " chized, either in their ſeveral pariſhes or colleges, " and to frequent the prayers.

" Scholaſtic diſputations about modern controverſies " in divinity, to be changed into lectures on the ſcrip- " tures, or moſt primitive writers, &c.

" Preachers not to meddle with ſtate affairs, farther " than the goſpel directly requires or allows.

" No modern ſyſtems of divinity to be followed; but " the original languages of the Bible, and moſt ancient " authors, with ſuch later helps as are neceſſary to the " underſtanding of them, to be recommended.

" Admiſſions to be better taken care of. No uncer- " tain ſyſtems of philoſophy to be recommended; but " mathematics and experiments to be preferred.

" None in holy orders, nor under-graduates, to go " to taverns or public houſes at all, without particular " buſineſs with ſtrangers there, and at early hours: " others to be reſtrained from much frequenting the " ſame.

" All under-graduates to be in their ſeveral colleges " by nine at night in winter, and ten in ſummer: and " all graduates within an hour after.

" New galleries to be built at *St. Mary*'s, to hold all " the ſcholars; and the colleges to go thither on Lord's " days in order, as they do now to *Clerums*.

" None to have teſtimonials for orders till they have " ſtudied the ſcriptures and antiquity for three years.

" No treats for degrees to exceed a certain ſmall ſum " to be fixed for them.

" All pecuniary puniſhments to go to the charity " ſchools, or poor of the pariſhes in *Cambridge*."

WHISTON's Memoirs.

SECTION XLV.

ON THE RESIDENCE REQUIRED IN THE UNIVERSITIES.

Annos ſeptem conſumpſit Athenis.
He ſpent ſeven years at the univerſities. Hor.

It is no leſs true than obvious, that ſhort relaxations contribute to ſtrengthen the tone of the mind. But I am certain that a long intermiſſion contributes not only to obliterate the learning already received, but alſo to weaken the power of the underſtanding, and to retard the progreſs of improvement *.

Nothing, therefore, could be worſe contrived than the allowing of very ſhort ſpaces to be ſufficient to keep the academical terms. The vacations are thus lengthened, and may be ſaid to continue, from the expiration of one term, not only to the beginning of the next, but to the time when it is *neceſſary* to be in Oxford for the *keeping* of the next, which is much longer.

For inſtance, ſuppoſe a fortnight to be kept in act term, or in June. The ſtudent may then retire to his father's in the country, and amuſe himſelf with rural ſports, or leſs innocent paſtimes in

* "As ſome think two or three years continuance at the univerſity to be time ſufficient for being very great inſtruments in the church; ſo others we have ſo moderate, as to count that a ſolemn admiſſion, and a formal paying of college decrements, without the trouble of philoſophical diſcourſes, diſputations, and the like, are virtues that will influence as far as Newcaſtle, and improve though at never ſo great a diſtance."

Dr. Eachard's Contempt of the Clergy, page 26, edit. 1696.

London,

London, till about five weeks before Chriſtmas. A month keeps the Michaelmas term. The pupil is then at liberty again till about a month before Eaſter. Then again till about the laſt three weeks in May; and once more, till he keeps the fortnight in June:—and ſo concludes the academical year at Oxford; and the caſe is nearly ſimilar at Cambridge.

Thus it appears, that a very ſhort time is ſpent in the univerſity by thoſe members who do not reſide from choice, or who are not confined by intereſted motives; ſuch as the conditions requiſite to procure a fellowſhip, or to preſerve it. The majority are ſatisfied with taking a ride four times a year to Oxford, and ſpending there, in a moſt unſettled and uncomfortable manner, about thirteen weeks in the whole year. The frequent change of place, and change of ideas, cannot fail to diſſipate the mind, which, if compelled to ſtudy for ten months on the ſame plan, would make conſiderable improvement. As things are now conſtituted, the young man is almoſt as unſettled at the univerſity as if he were at an inn on a journey. He ſcarcely takes off his boots the whole time. He frequently borrows a room to ſit in. He has often no books. He is contented with complying with a few fooliſh forms for the ſake of his degree. He rides out every day, and is happy enough when his fortnight, three weeks, or month, is expired; then he mounts his hunter again, ſcampers home, and once more joins in the jovial chaſe.

Can any reaſonable cauſe be aſſigned for requiring ſo very little a portion of time to be ſpent in a whole year, at a national place of education? Would any parent fix his ſon at a ſchool, where ſo ſhort a time would be devoted to the buſineſs of ſtudy, and ſo long an one to idleneſs and diſſipation? He would be ſtruck with the abſurdity of ſuch

ſuch a plan. What then can induce the public to ſubmit to ſo flagrant an abuſe, but an attachment to old cuſtoms, a blind purſuit of thoſe who have preceded? An attachment which cannot continue for ever, and which ought to be laid aſide at this moment, when the univerſity ſuffers greatly in the general opinion *.

It is true, indeed, that ſome are compelled to reſide the whole year, or the greateſt part of it; but of whom do they conſiſt? of a ſmall number, and thoſe too ſuch as are induced by a regard to intereſt rather than improvement, to continue at their colleges. They uſually find their reſidence uncomfortable and unimproving; for there is little or nothing to be done in the vacations, except by choice. Few are ſo reſolute as to overcome the temptations to indolence. Thoſe who are active, are active in miſchief, or in frivolous employments.

The whole buſineſs of academical terms, of reſidence, and of lecturing, requires an immediate and ſtrict examination. There is not a ſingle member of the univerſity who can juſtly defend it as it now ſtands. Few chuſe to appear in the work of reformation, becauſe it is uſually attended with odium; but I believe, that even they who are moſt attached by local prejudices and perſonal connexions, will in their hearts agree that my obſervations are founded on fact.

A reformation in the affair of reſidence might be produced without difficulty. Common ſenſe dictates, that the vacations ſhould be but ſhort.

* In Italy they have four months vacation; in Spain, from Eaſter to the end of October. But even this, deſtructive as it is, is not ſo long a ceſſation as is enjoyed by the ſect of *Term Trotters* in England. Quæ didicerunt didiſcunt. Vide MURETI, Orat. 13. lib. 2. p. 315.

The

The engagements of the world are ſuch, that young men will always find excuſes for frequent abſence. Therefore, let not the *univerſity allow* an abſence, which even the moſt diſſipated confeſs to be too long. Let there be (I mean not to adopt the ſtyle of legiſlation) but one term, and let it continue, without interruption, from the firſt of October to the end of July. A week might be granted at Chriſtmas to ſuch as ſhould not chuſe to remain in the univerſity at that time; and leave of abſence, on reaſonable cauſes, and for a reaſonable time, ſhould be allowed, during the whole of the term, by the head of the hall or college. But ſurely they who are appointed to inſtruct as tutors or profeſſors, ſhould continue, in conſtant ſucceſſion, the ſeries of their inſtructions. The lamp, which is to enlighten a whole nation, ſhould burn, like the veſtal fire, without intermiſſion. There would then be a never-ceaſing light afforded; and all, whoſe opportunities would permit them, might at any time enjoy its illumination. Many a valuable young man would rejoice in the opportunity of receiving, during two or three years, ſuch inſtruction. At preſent, he goes to the univerſity with high ideas of the place; but finds the inſtruction interrupted, the reſidence deſultory, and a great deal of formal trifling in the place of ſolid utility. If he retain his love of virtue and of ſtudy, he finds his improvement muſt chiefly be derived from himſelf, from his own unaſſiſted application. This, I am certain, is a common caſe; and if ſo, in what conſiſt the local advantages of the place? With the uſe of a moderate library, he might do as well in any part of England, Wales, or Scotland. If this be the caſe, the next queſtion will be, Why all this expence? Why theſe endowments? Why this waſte of time and of opulence? The public is egregiouſly deceived; and the deceit

ceit proceeds from places which were originally deſigned to be the fountains of truth, learning, virtue, and whatſoever is beautiful and laudable.

The effects of requiring a ſtrict reſidence for the firſt four years, would be highly advantageous. Many a parent, who has ſeen his ſon tempted by idleneſs to vice, and from vice to ruin, would have ſaved his child and his peace, if ſuch a reſidence had been required as would have kept him from the temptations of a corrupt metropolis. Many a young man dates his perdition from the univerſity vacations. He is held by no reſtraints. His paſſions are warm, his companions ſeducing. He haſtens to the region of delight; for as ſuch, from the error of inexperience, he is apt to conſider London. Money muſt be ſupplied, and, if the father withhold it, it muſt be borrowed. The gaming-table is reſorted to as a copious reſource. Drinking is purſued as a relief from anxiety; and he lives and dies a wretch, who might have been an honour to his friends and his country, had he been reſtrained from ſchemes of expenſive and vicious pleaſure, by being compelled to reſidence and application.

The vacations which I recommend, are at a time when London is little frequented; at a time when public buſineſs ſeems to be ſuſpended; and two months will be quite ſufficient for the purpoſes of viſiting friends and relations, and for all uſeful recreation.

If any prefer it, a month might be allowed in December, and another in Auguſt; but I have choſen both the months in the ſummer; becauſe I am unwilling to loſe a month in winter, when all the powers of the mind ſeem to be in a better diſpoſition for ſtudy and advancement in literary excellence.

SEC-

SECTION XLVI.

ON THE DISCIPLINE AND EDUCATION OF PRIVATE COLLEGES, CONSIDERED SEPARATELY FROM THE UNIVERSITY AT LARGE.

Ego te intus novi.
I know your internal conſtitution. PERSIUS.

I HAVE already ſaid, and it has been frequently obſerved, that every college is in itſelf a little univerſity. It has its own ſtatutes, principals, deans, tutors, and all other officers neceſſary to conſtitute a ſeparate ſociety.

In private colleges, it muſt be owned that the abuſes and abſurdities of the univerſity are often corrected and removed. But ſtill there are many defects and faults in their conſtitution and conduct, which render them far leſs able to produce the good effects of a national eſtabliſhment for education than they ought to be, conſidering the advantages which they undoubtedly enjoy. I mean the advantages of large revenues, well-furniſhed libraries, commodious habitations, and every other external aſſiſtance, in the purſuit of moral, literary, and religious excellence.

But fellowſhips are often conſidered by the ſenior reſident fellows, not as places of diſcipline or education, but as convenient retreats for the enjoyment of luxury and the repoſe of idleneſs. In conſequence of this idea, the pleaſures of the table, and of horſes and dogs, are commonly the chief objects of purſuit, even among thoſe whoſe ſeniority ought to render them patterns of induſtry, frugality, and decency, to the junior members.

A young man enters at college, adorned with claſſical learning, and hopes to increaſe his ſtore by

by the aſſiſtance and example of learned men, who, as his prepoſſeſſions inform him, take up their reſidence in houſes conſecrated to letters. He finds them, however, for the moſt part, little attached to literature, but employing their attention and time in the purſuit of vulgar enjoyments, ſuch as the uneducated chiefly delight in; in the bottle, and in the joys of the chace. But what can ſuch an example be ſuppoſed to produce among the young men? It produces a general neglect of laudable ſtudies, and a general love of ignorant jollity and low amuſements.

The lectures read in the halls of private colleges are generally like thoſe of the univerſity at large; ſhort, perfunctory, and of little uſe to real ſtudents. The daily diſputations are in the ſyllogiſtic ſtyle, and moſt contemptible both for manner and matter. The declamations, themes, and verſes, uſually ſuch as a ſchool-boy could equal; often ſtolen from books, moſt frequently handed down by tradition; and when they are original, which is indeed very ſeldom, they may, and often do, abound with grammatical and other errors, uncorrected and unpuniſhed by the officers who hear or receive them.

The lectures of the college tutor, given in his chamber, are ſeldom ſuperior to thoſe given to the higher claſſes of a good ſchool. The lecture continues an hour; and the tutor is too often the only perſon who derives benefit from the whole formality. He indeed gains money; but the pupils loſe their time.

As to the moral diſcipline, it is in many colleges totally neglected; in others only ſo far obſerved as to ſave appearances; and in none attended to in ſo conſtant and regular a manner as to preſerve the young men from injuring themſelves, in the moſt eſſential articles, whenever their inclinations lead them to be idle, vicious, and expenſive.

There

There are no proper and efficient regulations in the colleges of Oxford, to reſtrain the expences of young men from exorbitancy. So long as they appear at chapel, at lecture, and at dinner, they are allowed to enjoy, in all other reſpects, a ſtate of liberty almoſt abſolute. The intervals are uſually ſpent on horſeback, in a boat, in a ſcheme of pleaſure to ſome neighbouring town, or in ſauntering or lounging, as it is called, about the ſtreets of the city or the walks of its vicinage.

I cannot, without being minute and tedious, enter into all the ridiculous particulars which tend only to preſerve little and uſeleſs forms. But, upon the whole, I am confident in affirming, that the colleges, in their preſent ſtate, notwithſtanding the many virtues, great learning, and exalted characters of many individuals who reſide in them, by no means produce that kind or degree of good for which they were intended, and which they certainly might produce, if they were newly regulated. Like every part of the academical inſtitutions, they are now filled with nominal and formal matters, inſtead of thoſe real and eſſential regulations, which in ſuch places are juſtly required.

The effect is equally viſible and lamentable. Many of thoſe houſes which the piety and charity of the founders conſecrated to religion, virtue, learning, every thing uſeful and lovely, are become the ſeats of ignorance, infidelity, corruption, and debauchery. For in no part of the kingdom will you meet with more licentious practices and ſentiments, and with leſs learning, than in ſome colleges. And let it be remembered, that theſe are the ſeminaries in which the clergy, who are to go out and inſtruct mankind, are formed, in the moſt ſuſceptible periods of their lives. Has not the world complained of late more that ever

of

of rakes, drunkards, gameſters, and duelliſts, *in orders?* Whence came they? From Oxford, and from Cambridge *.

* " In colleges and halls, in ancient days,
When learning, virtue, piety, and truth,
Were precious, and inculcated with care,
There dwelt a ſage call'd Diſcipline. His head
Not yet by time completely ſilver'd o'er,
Beſpoke him paſt the bounds of freakiſh youth,
But ſtrong for ſervice ſtill, and unimpair'd.
His eye was meek and gentle, and a ſmile
Play'd on his lips, and in his ſpeech was heard
Paternal ſweetneſs, dignity, and love.
The occupation deareſt to his heart
Was to encourage goodneſs. He would ſtroke
The head of modeſt and ingenuous worth
That bluſh'd at its own praiſe, and preſs the youth
Cloſe to his ſide that pleas'd him. Learning grew
Beneath his care, a thriving vig'rous plant;
The mind was well inform'd, the paſſions held
Subordinate, and diligence was choice.
If e'er it chanc'd, as ſometimes chance it muſt,
That one among ſo many overleap'd
The limits of controul, his gentle eye
Grew ſtern, and darted a ſevere rebuke;
His frown was full of terror, and his voice
Shook the delinquent with ſuch fits of awe,
As left him not, till penitence had won
Loſt favour back again, and clos'd the breach.
But Diſcipline, a faithful ſervant long,
Declin'd at length into the vale of years;
A palſy ſtruck his arm, his ſparkling eye
Was quench'd in rheums of age, his voice unſtrung
Grew tremulous, and mov'd deriſion more
Than rev'rence in perverſe rebellious youth.
So colleges and halls neglected much
Their good old friend, and Diſcipline, at length,
O'erlook'd and unemploy'd, fell ſick and died.
Then ſtudy languiſh'd, emulation ſlept,
And virtue fled. The ſchools became a ſcene
Of ſolemn farce, where ignorance in ſtilts,

His

His cap well lin'd with logic not his own,
With parrot tongue perform'd the ſcholar's part,
Proceeding ſoon a graduated dunce.
Then compromiſe had place, and ſcrutiny
Became ſtone-blind, precedence went in truck,
And he was competent whoſe purſe was ſo.
A diſſolution of all bonds enſu'd;
The curbs invented for the muleiſh mouth
Of headſtrong youth were broken; bars and bolts
Grew ruſty by diſuſe, and maſſy gates
Forgot their office, op'ning with a touch;
Till gowns at length are found mere maſquerade;
The taſſel'd cap and the ſpruce band a jeſt,
A mock'ry of the world. What need of theſe
For gameſters, jockies, brothellers impure,
Spendthrifts, and booted ſportſmen, oft'ner ſeen
With belted waiſt and pointers at their heels,
Than in the bounds of duty? What was learn'd,
If aught was learn'd in childhood, is forgot;
And ſuch expence as pinches parents blue,
And mortifies the lib'ral hand of love,
Is ſquander'd in purſuit of idle ſports
And vicious pleaſures; buys the boy a name,
That ſits a ſtigma on his father's houſe,
And cleaves through life inſeparably cloſe
To him that wears it. What can after-games
Of riper joys, and commerce with the world,
The lewd vain world that muſt receive him ſoon,
Add to ſuch erudition thus acquir'd,
Where ſcience and where virtue are profeſs'd?
They may confirm his habits, rivet faſt
His folly; but to ſpoil him is a taſk
That bids defiance to th' united pow'rs
Of faſhion, diſſipation, taverns, ſtews.
Now, blame we moſt the nurſlings or the nurſe?
The children crook'd, and twiſted, and deform'd
Through want of care, or her whoſe winking eye
And ſlumb'ring oſcitancy mars the brood?
The nurſe no doubt. Regardleſs of her charge,
She needs herſelf correction; needs to learn,
That it is dang'rous ſporting with the world,

With

With things ſo ſacred as a nation's truſt,
The nurture of her youth, her deareſt pledge."—

"Some minds are tempered happily, and mixt
With ſuch ingredients of good ſenſe and taſte
Of what is excellent in man, they thirſt
With ſuch a zeal to be what they approve,
That no reſtraints can circumſcribe them more,
Than they themſelves by choice, for Wiſdom's ſake.
Nor can example hurt them. What they ſee
Of vice in others, but enhancing more
The charms of virtue in their juſt eſteem.
If ſuch eſcape contagion, and emerge,
Pure, from ſo foul a pool, to ſhine abroad,
And give the world their talents and themſelves,
Small thanks to thoſe whoſe negligence or ſloth
Expoſed their inexperience to the ſnare,
And left them to an undirected choice."

COWPER'S Taſk.

SECTION XLVII.

ON THE EXPENCES OF UNIVERSITY EDUCATION.

Magnum vectigal parſimonia.
Frugality is equivalent to affluence. CIC.

THERE is no topic more frequently diſcuſſed among thoſe who are connected with the univerſities, than the great expences which attend academical education. Expence is a matter of which all are judges, and with which moſt are affected; and thoſe who are not qualified to determine on the ſubject of literary diſcipline, are capable of forming a judgment of pecuniary expenditure.

I venture to affirm, that there are no places in which a young man may live and ſupport a decent appearance on more moderate terms than in the univerſities.

verſities. Whence then originates the complaint? Not from the neceſſary charges, which are really few and moderate; but from the luxuries and extravagancies which the faſhion of the age introduces, and which the diſcipline, as it is now conducted, is not able to controul. Where can any one dine ſo cheaply as in a college, if he will be content to dine in the hall, and in the collegiate manner? But this is become unfaſhionable, and therefore a dinner muſt be given in the private rooms, which cannot be done but at a conſiderable expence, and, if frequently repeated, will alone coſt more than all the neceſſary articles required at the univerſity. The expences of horſes, riding, hunting, with all the preparatory and conſequent expences, are often ſuch as a man of conſiderable eſtate cannot eaſily ſupport. The richer ſtudents, of almoſt every college, join in the hunting ſchemes of eſquires in the neighbourhood; and there were few young men of fortune who did not keep horſes in Oxford, eſpecially after they had been prohibited by ſtatute. The violation of an expreſs ſtatute evinces ſuch a manly and genteel ſpirit, that few are able to withſtand the temptation of aſpiring at the honour. Thoſe whoſe fortunes enable them to keep horſes, lead others into the ſame extravagance, who cannot do it without incurring debt: and the expence of keeping a horſe only, is now more than formerly uſed to maintain a ſcholar, and pay for his books and his tutors.

Young men, who are entered at the univerſity, often expend great ſums in ſchemes of pleaſure, and during the vacations, when they are not within the precincts of an univerſity; but the whole is unjuſtly called the expence of univerſity education.

To obviate this evil, a longer reſidence ſhould certainly be required from the ſtudents. I ſee no advantage

advantage in that inſtitution, which makes the academical year to conſiſt of eleven or twelve weeks only. This ſhort ſpace is all which the majority of members ſpend in the univerſity. They barely keep the term; that is, they ſpend no more time in the univerſity than is neceſſary to give them a ſtatutable claim to graduation. But the whole ſum which they ſpend in London, or in other places, is often conſidered as the expence attending academical education, becauſe they are members of the univerſity.

I ſtill affirm, that, excluſively of apparel, three or four ſcore pounds a year are amply ſufficient for all neceſſary purpoſes of an academical life. But I know that many ſpend ſome hundreds. What good do they derive from this profuſion? Or rather, what evil do they not derive from it? They contract habits of luxury, extravagance, vice, and folly, which ſeldom leave them; or if they do, not till their fortune and conſtitution are greatly impaired. They loſe all reliſh for the ſcholar's life, and they become mere men of the world, wicked, ignorant, and miſerable.

The extravagance of the younger members reflects great diſgrace on the diſcipline of the univerſity, and conduces, perhaps more than any other cauſe, to diminiſh the number of ſtudents. Few parents are ſo devoted to learning, as to wiſh their ſons to hazard their fortunes in purſuit of it; even if the going to an univerſity were evidently the moſt probable means of advancing learning. But as it is perhaps the leaſt likely, who that poſſeſſes judgment, would ſuffer his ſon to incur this danger of temporal ruin for no chance of an equivalent?

I am ſorry to be obliged to confeſs, that ſome of thoſe who have moſt weight in the univerſity, are peculiarly devoted to the great world, in whoſe

gift

gift are thoſe eccleſiaſtical dignities and emoluments at which they aſpire. Theſe perſons, from a deſire to pleaſe their patrons, are unwilling to reſtrain young noblemen, and men of fortune, from thoſe amuſements which faſhionable men purſue in the world at large. They do not chuſe to refuſe them the privilege of keeping horſes and footmen, leſt they ſhould take diſguſt, and leave the univerſities. But who is there that requires to be informed, that the lower orders imitate the higher; and that, by the contagion of example, extravagance becomes univerſal?

But, ſays an objector, ought not the univerſities to keep pace with the world; and ought not great liberties to be indulged to thoſe whoſe fortunes enable them to live where they pleaſe, and who, therefore, would certainly not live in the univerſities, if they were reſtrained in ſuch a manner as to enjoy no excluſive privileges from the poſſeſſion of a fortune?

To this I anſwer, that the univerſities ought to be preſerved free from the corruptions of the world, in order that the young men who proceed from them may, by the influence of their example, and the wiſdom of their converſation, contribute to retard the diffuſion of vice, folly, ignorance, and irreligion. And however a ſtrictneſs of diſcipline might exclude, for a ſhort time, a few individuals of bad habits and principles, it is probable, that when the reformation ſhall be eſtabliſhed, there will be few fathers, however diſtinguiſhed by rank and riches, who would not chuſe that their ſons ſhould ſubmit to the wholeſome reſtraints of a virtuous diſcipline. They would not wiſh their ſons to claim any licence to do wrong, from their birth; but would rejoice to ſee the grace of nobility embelliſhed by the luſtre of virtue. And, indeed, whatever a few vicious and debauched perſons

may advance to the contrary, it is certain, that ſome of the beſt, as well as moſt exalted perſons in this country, are zealous in their wiſhes to prevent that luxury and vanity, which are at this moment poiſoning the very fountains of learning and all excellence. I am indeed a voluntary inſtrument in pointing out a reformation of academical abuſes; but I am confident I ſhall be ſupported by the opinion and wiſhes of thoſe who conſtitute the moſt reſpectable part of the community.

SECTION XLVIII.

ON GRANTING TESTIMONIA OF MORALS AND PROFICIENCY.

Quid de quoque viro et cui dicas ſæpe videto.
Be very cautious what you ſay of a man, and to whom. HOR.

THE facility with which *teſtimonia* are ſigned by men of high characters in the univerſities, is certainly injurious to the cauſe of learning and virtue. It confounds the diſtinctions between merit and demerit. It deceives the world, which, paying a due reſpect to the perſons who ſign their names to a *teſtimonium*, places a confidence in thoſe who are often found totally unworthy of it.

I am aware that the excuſe uſually made for granting certificates of learning and good behaviour is, that to deny them would be to ruin, or at leaſt greatly to injure, thoſe who aſk for them. This is certainly true. But is juſtice a reality or a phantom? *Fiat juſtitia, ruat cœlum*, is a ſtrong expreſſion; but it conveys, in this buſineſs at leaſt, a juſt rule.

If *teſtimonia* are to be indiſcriminate, it would be as well if they were neither granted to any, nor

required of any; for they mean nothing. Indeed, for the ſake of the grantors, the practice ought to be put an end to, unleſs they ſhould reſolve to pay a regard to truth and juſtice. For, as the caſe now ſtands, very worthy and reſpectable men are betrayed into a practice of ſubſcribing their names, in a ſolemn manner, to certificates of that which they often know nothing of, or which they know to be untrue.

It was well provided by our anceſtors, that whenever a young man ſhould aſk a favour of the univerſity at large, or become a candidate for holy orders, he ſhould bring with him the recommendation of his college; as thoſe who live under the ſame roof are juſtly ſuppoſed to poſſeſs a knowledge of his general conduct and character. It is alſo very right, that perſons who are to elect a young member of the univerſity to any office or exhibition, ſhould require the *teſtimonium* of thoſe under whoſe diſcipline he was placed at college. But it is at the ſame time true, that thoſe certificates certify at preſent little more than the eaſy good-nature of thoſe who grant them.

If every one muſt have a *teſtimonium*, let the terms of it be more general, ſo as not to miſlead on the one hand, nor, on the other, to oblige reſpectable men to certify that of which they are uncertain, or which they are conſcious is not true. Thus, for inſtance, it might be ſufficient if they were to certify that ſuch a perſon was reſident in ſuch a college, during the period required; and that on their conſciences, they were to declare, that they know nothing of him which proved him to poſſeſs a bad diſpoſition, or to be remarkably profligate, idle, ignorant, or in any reſpect diſqualified.

Indeed the *teſtimonia* ſhould not be in a preſcribed form, as is now the caſe, and literally followed in every inſtance. They ſhould be characters of the

perſon, atteſted by thoſe who know him beſt, and whoſe integrity and judgment add weight to their aſſertions. In common life, when a ſervant or aſſiſtant is to be engaged, the party demands a character, and it is uſually ſo expreſſed as to give ſatisfaction, and promote all the good purpoſes intended. But ſhall *teſtimonia* be ſo conducted in the celebrated univerſities of this land, as to deceive thoſe who truſt in them, and ſeduce thoſe who give them, into falſehood?

I wiſh every attention to be paid to the ſuggeſtions of candour and good-nature. I would by no means have a young man, of whom there are hopes, unneceſſarily expoſed. But, at the ſame time, I have too much regard for the truly deſerving ſtudent not to wiſh that a diſtinction ſhould be made, and that he ſhould have ſomething more ſaid in his praiſe, than the ignorant and vicious idler, who goes to college merely to be legally qualified by formalities to hold preferment; and who, though he may have been in every reſpect irregular, enjoys the local advantages of the ſtricteſt regularity.

The puniſhing of all crimes alike was certainly moſt unreaſonable. The rewarding of all degrees of excellence with equal honour, is diſcouraging to thoſe who aſpire at pre-eminence. And I am free to affirm, that a due diſtinction made by the *teſtimonia*, would contribute eſſentially to render the univerſities productive of the advantages which they might and ought to produce.

SEC-

SECTION XLIX.

CURSORY REMARKS ON UNIVERSITY HONOURS.

Honos alit artes.
Honour is the nurſe of arts. Cic.

As it was the intention of all commendable ſyſtems of education, to form men in ſuch a manner as that they ſhould be enabled to go out into the world, and ſuſtain the duties of ſocial life, with credit to themſelves and advantage to the community; it ſeemed neceſſary that the ſtudents, on their departure from their place of education, ſhould be furniſhed with ſome honourable teſtimony of their having been there, and alſo of their having made a competent proficiency. Degrees have been choſen as the diſtinctions peculiarly ſuited to this purpoſe in our univerſities.

In order to obtain theſe honours, it was certainly right that public exerciſes ſhould be performed. Theſe gave the candidate an opportunity of diſplaying his talents and attainments; and, at the ſame time, enabled thoſe who were to confer the honour, to confer it according to the appearance of merit.

But in that age when the probationary exerciſes were eſtabliſhed at our Engliſh univerſities, ſcholaſtic learning, or logic, metaphyſics, and ſyllogiſtic diſputation, were in the higheſt repute. The exerciſes are accordingly required in that ſpecies of learning. But is it not lamentable, that in ſo long a period as that which has elapſed ſince the eſtabliſhment of theſe exerciſes, ſcarcely any eſſential alteration ſhould have been made by authority?

For a conſiderable time after this eſtabliſhment, ſcholaſtic learning retained the eſteem, which in a

dark age it had monopolized. During that ſpace, the exerciſes were performed with ſpirit; great ingenuity was often diſplayed in them, and the public ſchools, in which they were performed, were filled with auditors.

But as a better kind of learning began to be diffuſed, the ſcholaſtic was exploded from the world, and found a ſhelter only in the ſhade of a cloiſter. But even the cloiſter was in ſome meaſure influenced by the improvement in taſte; and though the authority of ſtatutes compelled the performance of ſcholaſtic exerciſes, nothing could compel the return of that affection for them which had once rendered them the firſt objects of literary purſuit.

From this time the exerciſes were performed merely from compulſion, and conſequently in a careleſs and perfunctory manner. Few gave themſelves the trouble to excel in ſyllogiſtic lore, and thoſe who did, derived from their excellence but little honour. Literary ambition purſued a new channel. Scarcely any choſe to invent arguments; ſince they were already greatly multiplied, and were handed down unaltered from generation to generation. The ſchools were deſerted by all but the diſputants and the moderator. Thoſe who uſed to conſtitute the audience found that they could employ themſelves to greater advantage in their own chambers. Indeed the ſyllogiſtic ſkill was ſo little eſteemed, that the majority began to pride themſelves in being entirely unfurniſhed with it. Polite learning gained ground, and ſcholaſtic pedantry retired in diſgrace.

Univerſity honours were now indiſcriminately beſtowed on all who had gone through the forms of univerſity education, who had kept a certain number of terms, and were ready to pay the cuſtomary fees of office. By this time, in the eye of men of ſenſe, degrees were things entirely different

from

from real honours. They were indeed little more than proofs that the graduate had been a member of an univerſity; and ſo far they might contribute to give him credit in a land of ſtrangers *.

But every one will allow, that when the honours which ſhould excite diligence and virtuous ambition are fallen into contempt, it is time to correct abuſes, which, perhaps, without any perſonal blame, have been, in the lapſe of ages, gradually introduced.

Some honour ſhould certainly be deviſed to make a diſtinction between merit and demerit. Its attainment, however, ſhould not be ſo difficult as to exclude the majority of mankind, who ſeldom riſe above mediocrity.

A degree cannot be refuſed without diſgrace, though it may be conferred without honour, and the diſgrace conſequent on the refuſal, may occaſion the ruin of him whoſe ſucceſs muſt depend on the good opinion of the world. It would therefore be cruel, after a man has behaved well with reſpect to morals and regularity, and his parents have expended conſiderable ſums in his maintenance at the univerſity, to fix a ſtigma on him, which might deſtroy both his peace and proſperity. Unleſs, therefore, a perſon ſo circumſtanced is ſhamefully deficient, I would let him carry away a bit of ſilk or ſtuff upon his back, together with the privilege of adding two capital letters to his name. But ſtill there ſhould be ſome peculiar addition in the precincts of the univerſity, for thoſe who are peculiarly deſerving. At Cambridge, I believe, there are ſome diſtinctions of this kind, but they might be better contrived to anſwer the purpoſe.

The practice of conferring degrees by diploma, on perſons not at all eminent for learning, and who

* Quære peregrinum. HOR.

alſo are perfect ſtrangers to the univerſity, is ſuch an abuſe as ought immediately to be reformed by the interpoſition of authority. Diplomas ſhould be reſerved as ſingular honours for the reward of ſingular merit. To beſtow them, without diſtinction, on all who are ready to pay the fees, is to deceive the world, and, in the end, to deſtroy the credit of the intended honour. It is alſo a great hardſhip, that thoſe who reſide at an univerſity at a conſiderable expence, and go through exerciſes and examinations with conſiderable trouble, ſhould, after all, gain no more academical diſtinction than the ignorant candidate, who never ſaw the univerſity, the honours of which he ſeeks, but who, on paying the fees, has his diploma ſent up, like vendible wares, by a ſtage coach or a waggon.

I am happy to bear my teſtimony, that diplomas are not ſo abuſed by the univerſities of Oxford and Cambridge. Greatly to their praiſe, they have, in this reſpect, preſerved their dignity. They have ſeldom conferred degrees by diploma, but on perſons of eminent qualifications. A diploma, therefore, from them, is ſtill conſidered as a diſtinguiſhed honour.

But, when a man enters the buſy world, and aſſumes the title of a Doctor, it unfortunately happens, that few give themſelves the trouble to enquire where he obtained the academical title to it.

He who has ſpent ſeven years at Oxford, and brought on a premature old age by the ſeverity of his application,

> Annos qui ſeptem conſumpſit Athenis
> Inſenuitque libris et curis,

often finds no more credit from graduation, in the neighbourhood in which it is his lot to be ſettled, than he who never entered within the limits of any reputable ſchool, nor of any univerſity whatſoever.

Few

Few have opportunities, and ſtill fewer inclination, to enquire whence the degree came, or in what manner it was procured.

Such are the abuſes in the collation of degrees, that all who have any regard for the credit of the univerſities of Great Britain, muſt anxiouſly wiſh to ſee a reformation introduced. No one can denominate theſe cenſures an ill-grounded or malignant calumny. They are founded on facts, of which all who know any thing of the ſtate of univerſities, muſt acknowledge the reality *.

But

* After all that has been ſaid on the ſuperiority of *Oxford degrees*, let the reader attentively conſider the following paſſage from Dr. Newton, the head of Hartford college in Oxford, on the FRAUDULENT practice, for ſuch he terms it, of taking a DOCTOR OF LAWS DEGREE at Oxford, to *qualify* the graduate to hold TWO LIVINGS.

" The perſon aiming to take a degree in the *civil* law, not with a view of *profeſſing* it, but that the degree taken in it may *qualify* him a ſtudent in divinity, for a *diſpenſation* to hold *two* benefices with cure of ſouls, is ſo far from *having* ſuch ſkill in the *civil* law, as may entitle him to a *degree* in that faculty, that he himſelf doth not ſo much as *pretend* to have any the leaſt ſkill in it, or to have taken the leaſt pains to attain any ſkill in it, or that when once he ſhall have taken the *degree* for the *purpoſe* for which it is wanted, he will ever read one word of the civil law as long as he lives.

" Thoſe ſtudents in *divinity* who in the univerſity enter upon the *law-line*, (as the phraſe is,) as if they *intended* to *ſtudy* the *civil* law, which they do not; and who, afterwards, take a *degree* in this faculty, as if they had, from that time, been *ſtudents* in the *civil* law, which they have not, are qualifying themſelves for a diſpenſation to hold *two* benefices with CURE OF SOULS by a FRAUD.

" Nay, generally ſpeaking, the perſon entering on the *law-line*, for this purpoſe, doth it with this ſecond

But notwithſtanding that degrees do in truth confer but little honour, moſt of thoſe who are devoted to

view, to evade the *exerciſes* requiſite to the *two* degrees in arts; and the *degrees* themſelves which are to precede the two degrees in *divinity*; and to evade alſo the expence and exerciſes of the *two* degrees in *divinity*, whilſt he hopes to be reputed to have taken them; a doctor of *law* in orders being undiſtinguiſhed, out of the univerſity, from a doctor in *divinity*. Moſt admirable and *uncommon eccleſiaſtical merit* for a diſpenſation to hold *two* benefices with cure of ſouls! the *taking* degrees in the *civil* law, of which he *ſtudies* nothing, and the *evading* all the *exerciſes* for the degrees in *arts* and *divinity*, the ſtudy of which ought to have been his conſtant *employment*.

" It was for this reaſon that the late Dr. Aldrich, Dean of *Chriſt Church*, a learned man *himſelf* in ſo great a variety of learning, as to have been had in admiration of the age in which he lived, as well as of the *famous houſe* of literature over which he preſided, and a great *encourager* and *promoter* of learning of every kind in *other* men, would not ſuffer the *civil* law-gown to be worn by a member of his ſociety, who did not *profeſſedly* ſtudy the *civil* law: And, when put on in other houſes with a view of *qualifying* the ſcholar for a *diſpenſation* to hold plurality, or to *evade* the *exerciſes* for the degrees in arts, would call it the idle gown. Nor is there, I believe, a ſerious man in the univerſity, who ſpeaks or thinks otherwiſe of it, at this day.

" Let me not here ſeem to depreciate ſo excellent a *ſcience* as that of the *civil* law, by ſuppoſing that *degrees* are taken in it without *ſtudy*. For this is not true, with reſpect to thoſe who *profeſs* the *civil* law, but to thoſe only who profeſs *divinity*. And I allow there are exceptions even with regard to theſe.

" For there are *colleges* where *private ſtatutes* oblige a certain number of their body to enter upon the *law-line*, as ſtudents in the civil law profeſſedly. There men have *lectures* and *exerciſes* in this faculty, within themſelves, by the ſame ſtatutes. And from this ſide of theſe nurſeries,

to a learned life endeavour to procure them, in order to ſatisfy the inveterate prejudices of the world. And,

nurſeries often iſſue out into the world men as *able* in the profeſſion of the *civil* law, as were ever any in the kingdom; having firſt taken their *degrees* in it according to their *ſtanding* and *proficiency*. And, if others of them, having a ſuperior *genius* to *divinity*, than to the *civil* law, chooſe rather to profeſs *divinity* than *civil* law, neither their *own ſtatutes*, nor *thoſe* of the *univerſity* reſtrain them from it. What knowledge they have attained in the *civil* law, in purſuance of their founder's rules, is no hindrance to them, if they have not thereby neglected the ſtudies proper to *divinity*, from having great *eccleſiaſtical merit*. But, even here, though their having applied themſelves chiefly to the ſtudy of *divinity* be a good reaſon why they ſhould be poſſeſſed of *one* good living, yet it doth not appear to be reaſonable that their having taken a degree in the *civil* law, in compliance with their *founder*'s ſtatutes, ſhould entitle them to a diſpenſation to hold *two*. And much leſs ſhould it entitle thoſe *of other houſes* to ſuch diſpenſation, who are under *no* ſuch rules, nor purſue *any* ſuch ſtudy, but who *borrow* their lectures and diſputations for the occaſion, from thoſe who *do* purſue it; and can permit themſelves to be guilty of a *fraud* to procure this qualification. And, I admire the univerſity will be ſo *indolent*, as to ſubmit to the reproach and obloquy it ſo *juſtly* ſuffers by *conſenting* to give the degrees in *law* to any but thoſe who profeſſedly *ſtudy* the *civil* law, and by countenancing thereby a FRAUD which they *know* to be ſo, practiſed for the accompliſhment of a deſign, which, *when* accompliſhed, they muſt allow to be another FRAUD: And, I admire alſo, that thoſe gentlemen who have been hard *ſtudents* in the *civil* law, and have at length become *eminent* in the *profeſſion* of it, do not remonſtrate to the *univerſity* the injuſtice that is done to *them*, by giving the *ſame* degrees in that faculty, which they have *merited*, and have a right to have conſidered as *tokens* of their merit, to men, in this reſpect at leaſt, WHOLLY IDLE and IGNORANT; whereby theſe tokens of merit become very UNCERTAIN ones, liable

And, indeed, while theſe prejudices continue, it is certainly prudent to pay them as much regard as is compatible with innocence, honour, and improvement.

No one need be under any great difficulty on this point; ſince, if it is not in his power, or his choice, to keep the terms required in the univerſities of Oxford and Cambridge, he may, without trouble, and with little expence, procure degrees from other univerſities, which will make as good an appearance in the world, by ſending his orders for the commodity, together with the ready money, by ſome faithful carrier *.

to great SUSPICION, and, if continued with ſo UNDISTINGUISHED a hand, will become, in time, NO TOKENS AT ALL: after which, gifts ſo *trifling*, and ſo *inſignificant*, muſt be conſidered as *unworthy* of the univerſity to beſtow, and of NO HONOUR TO ANY ONE TO RECEIVE." Dr. NEWTON, Principal of Hartford College in Oxford.

* Of all the univerſities which laviſh Doctors degrees, may be ſaid, PLURES HABENT DOCTORES QUAM DOCTOS.

In academiis philoſophia pariter ac *theologia jejunè* tractatur et ineptè, ac plerique ſtudioſi Baccho magis litant quam Minervæ. Nec agitur a profeſſoribus ut diſcipulos ſuos reddant politos eruditoſque. Plures itaque doctores habet Italia quam doctos, et INANIA HONORIS INSIGNIA preferuntur, ERUDITIONI SOLIDÆ.

HEUMANNUS.

What Heumannus ſays of the Italian univerſities, may be applied with great juſtice to Oxford, and other univerſities of Great Britain.

The honeſt and manly Dr. Richard Newton, though head of a college in Oxford, does not heſitate to ſpeak the truth reſpecting divinity degrees in Oxford, as a proof of eccleſiaſtical merit, and as a title to hold an accumulation of benefices.

"It

" It remains that I now enquire, whether *uncommon eccleſiaſtical merit* be always to be found in perſons qualified by the act to purchaſe diſpenſation, by virtue of their having taken a degree in *divinity*, for here ſurely, if any where, *this ſort* of merit may be preſumed to lie.

" But here, it is found, in fact and experience, that ſtudents in *divinity* generally leave the *univerſity*, if they have no dependence upon any *foundation* in it, by the time they are capable of going into *prieſts orders*, (which they are at the age of twenty-four, and are then as capable of holding *plurality* as they will ever be,) and before they entertain a thought of taking a degree in *divinity*.

" If any of theſe men ever return to take a degree in *divinity*, they do not do it that their ſuperior *ſkill* in *divinity*, preſumed by the degrees, may ſome time or other recommend them to the favour of the patron of a ſecond living; but having firſt gotten a *preſentation* to a ſecond living, or the *promiſe* of it upon a vacancy, and the near *proſpect* of that vacancy, they fly to the degree, not to manifeſt their *deſert* of a ſecond benefice, but to *qualify* themſelves for a diſpenſation to hold it. That which is due to *eccleſiaſtical merit*, is given by the patron before *that merit* is diſcerned. He hath not been looking out for *eminence* amongſt the crowd of *divines*, in order to *diſtinguiſh* the perſon whom he ſhould find to have *ſuperior* abilities in *theology* by this *mark* of his favour; for, if he had, he might have ſpied men *taller in divinity* by the head and ſhoulders: but the patron having firſt determined to beſtow upon the favoured perſon this *token* of *eminence*, it is but reaſonable, if ſuch perſon be not in *himſelf* of *high ſtature*, that, for his patron's *credit*, he ſhould get into theſe theological *ſtilts*, and mount himſelf up high enough to be *conſpicuous*.

" In the mean time, *thoſe* who have dependance on *foundations* within the *univerſity*, and who, by their *founders* ſtatutes, are obliged to take the degrees in *divinity* when they ſhall be of *ſtanding* to do ſo, and to do *exerciſes* in this *faculty*, as well for the *terms* as for the *degrees*, and who, by the opportunities of their *leiſure*, and the *public libraries*, and perpetual reſidence amongſt *learned* men, are more capable of doing *honour* to the *univerſity* by accepting theſe degrees, than of receiving any from it, would

would be so far from obtaining *two livings* by virtue of *this qualification*, that they would generally live and die upon their *founders* endowments, designed for a bare *maintenance* only in the prosecution of their *studies*, if societies, sensible of the neglect of these men, had not had the *prudence* of late years, to purchase the *patronage* of a *few livings*, to *reward* their *merit*, and *quicken* the *succession*."

Dr. RICHARD NEWTON,
Principal of Hartford College.

SECTION L.

CURSORY REMARKS ON PROFESSORS AND PROFESSORSHIPS.

Κωφα προσωπα.
Mute persons of the drama.
Otium cum dignitate.
Ease and a title. CIC.

THE universities were founded before the foundation of colleges. Public instructors were therefore appointed, because they were then absolutely necessary. At present every college and hall is a little separate university, and furnished with its own tutors and instructors. Many professorships have, however, been established since the foundation of colleges, and certainly they might be useful to the students, as well as honourable to the professors. A professor's chair is a very proper reward for distinguished merit; but, where there is a stipend, it is but just that something should be performed for the public utility.

At present, however, the greater part of the professorships in the English universities are perfect sinecures. Sometimes, when a very ingenious man * arises, he thinks a professorship affords a

* As Bishop Lowth and Judge Blackstone, who *read* themselves into notice, and into *merited preferment*, having friends at Court to assist their merit.

fine

fine field for the diſplay of his abilities, and he reads a courſe of lectures; but, generally ſpeaking, this very ſeldom happens, and if the ſtudent had no other inſtruction than that afforded by the profeſſors appointed and paid for inſtructing him, he might as well have gone to get learning to the land of the Hottentots, or purſued the ſciences in Lapland *.

An abuſe of this magnitude could not paſs unnoticed. It has been long and loudly complained of, and I ſhall therefore ſay the leſs on the ſubject, as it has been often conſidered. But as the abuſe ſtill continues, I ſhall think myſelf juſtified in making ſome additional obſervations.

I beg leave then to ſuggeſt, that, at every election of a profeſſor, it ſhould be ſtrictly inſiſted upon as a condition, that he ſhould read lectures, or reſign his office, or procure a ſubſtitute, whenever he finds himſelf diſinclined or unable to perform that neceſſary duty. This nation abounds with offices and places which may be rendered ſinecures, without detriment to the public. But, in the univerſities, the neglect of executing the office duly, is pregnant with evils to many individuals, and to the community †.

Moſt

* Lectures are read in experimental philoſophy, anatomy, chemiſtry; but the ſtudents pay the lecturer, ſo that this aſſiſtance is not afforded by the *alma mater*. It might be had as cheaply, and perhaps in greater perfection, in London.

† The following is the opinion of a very ſenſible and diſintereſted man on the ſubject of profeſſorſhips. The truth is not often told ſo plainly by thoſe who are expectants of academical or eccleſiaſtical preferment.

" But here, it muſt not be diſguiſed, that an abuſe, through time, hath inſenſibly crept upon the *univerſities* themſelves, and greatly impaired their uſe and credit.

The

Moſt young men are ready to pay for lectures, if the profeſſors would read them. So that the ſmallneſs of the ſalaries appropriated to ſome of them, ought not to be pleaded in excuſe for the omiſſion.

But it will be ſaid, there are ſome profeſſorſhips in ſuch departments as are become unneceſſary. If ſo, then let ſome adequate authority intervene, to change the art or ſcience, which the profeſſorſhip is bound to teach, from an uſeleſs one, to ſuch an one as is confeſſed to be uſeful. Or let it be aboliſhed, and the revenues applied to the improvement of ſuch profeſſorſhips as are of evident advantage to ſtudents, and at the ſame time poorly endowed.

I lay it down as an axiom, that in a great national eſtabliſhment for the general improvement of

The PUBLIC FOUNTAINS of inſtruction are at length *dried up*, and the profeſſorſhips, founded as the means of *general* inſtruction, degenerated into GAINFUL SINECURES. Inſtead of theſe, where, by a proper choice, every department would naturally be filled with ability in its reſpective ſcience, the *private* lectures of *college tutors* have uſurped and occupied their place. Thus the great lines of knowledge are broken, and the fragments *retailed* at all adventures, by *every member* of a college, who chuſes to *erect himſelf* into a *profeſſor of every ſcience*. What can be the conſequences of this practice, but a *partial* and *ſuperficial inſtruction?* Tis true, there are in this ſphere, who would do honour to the higheſt academical ſtation: but what an acceſſion of luſtre, fame, and knowledge would our univerſities receive, were theſe *few* now confined to the narrow ſpheres of particular colleges, ordained and *appointed* to *illuminate* the *whole?*

"Neither would it reflect any diſhonour on our univerſities, if the FEW YOUNG MEN OF FASHION yet found there, *were laid under the* SAME RESTRAINTS *of moral and literary diſcipline* with thoſe of *inferior quality*."

Dr. BROWN'S ESTIMATE.

youth,

youth, no office ſhould be eſtabliſhed which is not efficient. In a court, or in a cathedral, there may be ſome ornamental or ſupernumerary appointments, as rewards and honours in old age, for a virtuous and uſeful conduct in the early periods of life. But an univerſity is a place of action, not of repoſe. Let thoſe who have behaved themſelves well in it, and promoted the real ends of the eſtabliſhment with ſtrenuous exertion, be rewarded elſewhere, at the age of forty, with eccleſiaſtical preferment or ſinecure dignities; and let them leave their academical appointments to thoſe who are both able and willing to take an active part in the work of education, for which alone univerſities ought to be eſtabliſhed and profeſſorſhips publicly endowed *.

* I will take leave to inſert in this place a paſſage from Biſhop Watſon on the ſubject of improving univerſity education. "I have ſpent the beſt part of my life (ſays he) in this univerſity (Cambridge); and have not been wholly incurious in obſerving what, I thought, were either excellencies or defects in our mode of education. I mean not on this occaſion to enlarge upon either, but ſimply to take the liberty of ſuggeſting an hint, which has often engaged my attention. The hint reſpects—the utility of an academick inſtitution for inſtructing young men of rank and fortune in the elements of agriculture; in the principles of commerce; and in the knowledge of our manufactures.

"This kind of ſtudy would agreeably ſolicit, and might probably ſecure, the attention of that part of our youth, which, in being exempted from the diſcipline of ſcholaſtic exerciſes, has abundant leiſure for other purſuits; which in being born to opulence, is (I will ſay) unhappily deprived of one of the ſtrongeſt incentives to intellectual exertion—narrowneſs of fortune;—it would prepare them for becoming, at a proper age, intelligent legiſlators of their country; and it would inſpire them with ſuch a taſte for huſbandry, as might conſtitute the chief felicity of their future lives.

"When

" When the treaty with Ireland was agitated laſt year in parliament, the utility of a comprehenſive knowledge of our commerce and manufactures was perfectly underſtood, both by thoſe who poſſeſſed it, and by thoſe who lamented their want of it. The commerce of wool, corn, cotton, hemp, flax, ſilk, beer, wine, ſpirits, ſalts, ſugar, tar, glaſs, earthen ware, iron, copper, lead, tin, &c. &c. are ſubjects of great importance to this country, and it is humbly apprehended, that they are ſubjects alſo on which there are but few perſons in either houſe of parliament, who have had an opportunity of being properly inſtructed, during the courſe of their education.

" Davenant, Child, Poſtlethwayte, Anderſon, and a great many other eminent writers on trade and commerce, would ſupply ample materials for a ſyſtem of lectures, equally uſeful and entertaining. But as the attention of young men to abſtract ſpeculations is apt to flag, unleſs the ſubject be enlivened by a reference to the ſenſes, together with the commercial account, I ſhould think there might properly be given, both the natural hiſtory, and the chemical analyſis of the various objects which may fall within the comprehenſion of ſuch a plan.

" Of all the amuſements or employments in which country gentlemen are engaged, that of ſuperintending with intelligence the cultivation of a farm is one of the moſt uſeful to the community, as well as to the individual who applies himſelf to it. Great improvements have been made in agriculture within the laſt fifty years: there is a chaos of printed information on the ſubject, which wants to be digeſted into form, in order to be made generally uſeful. The ſeveral agricultural ſocieties, which have been eſtabliſhed by gentlemen in different parts of the kingdom, have done great ſervice; we owe to their endeavours the preſent flouriſhing condition of our huſbandry; but far more gentlemen would, probably, have been induced to turn their thoughts that way, and all of them with better proſpects of ſucceeding in their inquiries, had they, in their youth, been carefully inſtructed in the principles of vegetation, in the chemical qualities of ſoils, and in the natures

natures and uſes of different manures. But I mean only to give a hint concerning an inſtitution, which I have no manner of expectation of ſeeing eſtabliſhed, though I am fully perſuaded it would be both a public benefit, and highly uſeful to that claſs of perſons of whoſe education I have been ſpeaking.

" Young men of fortune feel not the want of perſonal merit during the ſhort time which they ſpend at the univerſities: they ſee conſequence and reſpect, it is true, annexed in thoſe ſeminaries to learning and talents, but in the world they ſee little reſpected but wealth; and poſſeſſing that, or expecting to poſſeſs it from their anceſtors, they are eaſily allured by the indolence which is natural to the human ſpecies, and by the improvidence which is incident to their time of life, to ſhrink from the taſk of acquiring accompliſhments really honourable, really uſeful, and really their own. When they are called to the legiſlation of their country, or when they become maſters of families, or are in any way ſettled, as it is called, in the world, then they begin to be ſenſible of the deficiencies of their perſonal acquirements; they ceaſe not to lament through life their own want of foreſight, in neglecting the opportunities of improvement which were offered to them in the univerſities, or the ſupineneſs of thoſe who had the care of their education, in not having ſtimulated them to the purſuit of uſeful ſtudies. This is only the general account, for there are ſome to whom it is not applicable; and though it may not be in our power to counteract the indolent propenſities of nature, or to ſtem the torrent of faſhionable levities, to which young men, by a too early introduction into the world, are fatally expoſed; yet it is our duty to endeavour to augment the number of thoſe, who, at ſo green an age, have learned to make a proper eſtimate of their future intellectual wants; and I know no method better adapted to effectuate this deſirable end, than to propoſe to them entertaining objects of ſtudy, of which they may clearly perceive the immediate utility, in the application of the knowledge they attain, to the important purpoſes of legiſlative policy and rural œconomics.

" I ſhall

" I ſhall be told, that there is not time for this; that even claſſics, ethics, mathematics, and, God forbid I ſhould omit what is of infinitely more value than all the reſt, the inſtitutes of Chriſtianity, can be but ſuperficially attended to during the few months which theſe young men reſide in the univerſities. I will not attempt to obviate this objection by making an invidious compariſon between the utility of claſſics, ethics, or mathematics, and the branches of ſtudy here hinted at; I admit the force of it in its full extent. But I beg leave to aſk, whoſe fault is it that young men of fortune ſtay not more years with us, and reſide not amongſt us more months in every year? Why muſt they, as ſoon as they have huddled through ſix or eight terms, be hurried abroad, as if it were from an apprehenſion, that they have learned as much as an Engliſh univerſity can teach them? Foreign travel is of great uſe, when it is undertaken by men who have learned to bring their paſſions under the controul of reaſon and religion; who have had ſome experience in life, acquired ſome knowledge of the manufactures, policy, revenues, and reſources of their own country; the acquaintance of ſuch men will be ſought after by perſons of character and learning in every country they paſs through, they will be in a condition to receive, becauſe they will poſſeſs the ability of communicating, knowledge. But the preſent mode of ſending our young men into France and Italy tends only to fill Great Britain with dabblers in virtù, pretenders in taſte, ſcioliſts in literature, and infidels in religion.

" But I perceive myſelf inſenſibly falling into what I mean to avoid—a diſcuſſion of the excellencies and defects of our ſyſtem of education.—Our excellencies are greater, perhaps, than thoſe who know us not are apt to ſuppoſe; and our defects are not ſo much defects in our inſtitution (though I have never ſcrupled to profeſs an humble opinion, that it might be amended) as in our diſcipline; and the defects in our diſcipline, are not ſo properly our defects, as the defects of the manners of the age. If a young man at ſeventeen be accuſtomed at home to have horſes always at command; to follow country diverſions without reſtraint; to mix in long

convi-

convivial familiarity with persons of advanced age; to drink as much as he pleases at his father's table; to hear improper connexions with the sex spoken of in all companies as venial levities, and not to hear them seriously censured in any as offences against Christian morality; and if to all this he be supplied, through a destructive indulgence, with sums of money excessive for his age, and far superior to his wants, can it be a matter of wonder, that it is not in the power of an university to rectify the disorders of such a domestic education? I have no intention to mislead the opinion of the world concerning us, nor to exculpate ourselves by criminating others. If we yield to the corruption of the age, we yield as slowly as we can; and it is not, perhaps, possible for us wholly to escape the malignity of its influence."

Bp. WATSON.

Bishop Lowth, in a rhetorical speech (a professed panegyric) spoken before the university of Oxford OFFICIALLY, thus apologizes for the omission of professors who read no lectures: "Quod si rem rectè æstimemus, cur aliò jamdudum ferè deflexit beneficiorum in nos collatorum cursus, hæc maximè in causa fuisse reperiemus; partim scientiarum docendarum præmia satis amplè antehac constituta, partim ipsius academicæ disciplinæ conditio, studiorumque ratio (dicam quod verum est) *in melius mutata*. Nam cum primum institui cœperunt hæ ipsæ quas memoravi lectiones publicæ, non erat, uti bene nostis, adeo communis et pervulgata scientiarum interior et perfectior cognitio, neque ubivis occurrebat qui artium elementa paulo subtilius et copiosus explicare posset: accedebat bonorum librorum magna paucitas: cogebantur igitur foris quærere quod non habebant domi. Itaque boni adolescentes turmatim itabant ad scholas; publicum professorem, quasi oraculum quoddam, audiebant, "intentique ora tenebant:" elapsa propemodum hora, ad alium ac deinde alium sursum deorsum protinus cursitandum erat, hunc e dialecticæ spinetis sese explicantem, illum fortasse rhetoricæ flosculos legentem: tandem aliquando domum se conferebant plenos reportantes codicillos, unde, nescio quomodo, magno certè cum labore ex magna rerum farragine, pauxillum tamen quiddam extri-

extricabant, quod eſſet ex uſu. Alia autem hodie rerum eſt facies, longe major ſtudiorum commoditas: vigent literæ variæ, multiplices, pervagatiores, latiuſque diffuſæ; ſuppetit in omni genere librorum copia, cum in collegiorum bibliothecis, tum in privatis ſtudentium ſcriniis; non deſunt multi in ſingulis collegiis præceptores omni eruditionis laude florentes, quibus juvenes domi commodius, conſtantius, diligentius, ordinatius, multo majore denique cum fructu, operam dant: ita ut *jamdudum publici profeſſoris munus merito plerumque habeatur eximiæ potius eruditionis inſigniumque in literas meritorum præmium, quam magni aut aſſidui laboris merces.* Faciunt itaque perverſe et inique, qui ab illis veteres iſtas elementarias et pene quotidianas præceptiunculas repoſcunt; cum nos in ſtudiorum rationem et viam minus utilem minuſque expeditam revocatum eunt, vel id ab iis poſtulant quod, *cum revera maxime volunt, non tamen poſſunt, non datur exequi.* Id potius agant viri omni ingenii et doctrinæ gloria cumalatiſſimi, nec ſuorum anteceſſorum vel clariſſimis quicquam inferiores, ut curent, quod nunquam deſinunt curare: teneant in literis principatum; ſtudiis noſtris præſint; juventuti academicæ exemplo, auctoritate, hortatu, monitis, ad omnem eruditionis luadem ſeſe duces præbeant; ſi quibus major quædam atque eminentior ineſſe videatur ingenii et virtutis indoles, hos alant, foveant, incitent, præceptis atque inſtitutis, cum publice tum præcipue privatim, adjuvent; edant in publicum egregia ſuorum ſtudiorum monumenta; proferant interdum in ſcholas, pro ſua quiſque diſciplina, aliquid de meliore nota, accuratius et perfectius elaboratum, quod ſine graduum ac togulæ diſcrimine communiter omnes audiamus. Iſtud quidem ordinare et lege conſtituere haud ſcio an nobis, academici, uſquequaque ſit liberum; in eorum certè ſitum eſt poteſtate, qui, ſi ipſi velitis, neque vobis defueritis, omni modo academiæ benefacere cum poſſunt, tum maximè etiam volunt."

LOWTH, Orat. Crewiana.

In anſwer to this rhetorical declamation, one might ſay, that it is not expected of profeſſors that they ſhould act the part of ſchoolmaſters; but they might render themſelves highly uſeful to young men by reading ſuch a courſe

a courſe of lectures as might point out a method of ſtudy, characteriſe books, and correct the miſtakes of juvenile application. They might alſo ſuperintend periodical examinations of every college, and by beſtowing marks of diſtinction on merit, excite diligence. Theſe exertions would be far more beneficial to the ſtudents, and more truly honourable to themſelves, than a pompous and formal lecture, intended only to diſplay the dignity and learning of DULL SELF-IMPORTANCE, wrapped up in a ſcarlet gown with ſleeves of velvet. But the intereſted panegyriſts of the univerſity would have profeſſors conſidered as dumb ornaments of the place, like the ſtone heads which frown round the Aſhmolean Muſeum at Oxford.

SECTION LI.

OF THE EXPEDIENCY OF ESTABLISHING IN THE UNIVERSITIES, AN INSTITUTION FOR PECULIAR INSTRUCTION IN RELIGION.

"We have only to make revealed religion an eſſential part of univerſity learning, and aſſign to it a proper ſhare of the uſual honorary rewards, and it will ſoon be purſued with the ſame ardour of mind, and vigour of application, as all the other parts of literature."

Bp. PORTEUS.

THE greater part of ſtudents in our Engliſh univerſities are deſigned for the church. It ſeems, therefore, reaſonable, that there ſhould be eſtabliſhed in them ſome particular mode of inſtruction for ſtudents in theology *.

But

* Si quis non poſſit ultra unum alterumve annum morari in academia, huic ſuadeam, ut quamprimum diſcat *concionari*, audiat bonos concionatores: *ante omnia*, inſtituat ſe ut ea, quæ dicat, IPSE VERA PUTET. GESNER.

"And upon this occaſion I cannot help wiſhing, from the hearty affection and good-will I bear to the welfare

of

But it is a ſubject of great complaint among thoſe who are enabled to form a judgment in this matter, that

of religion in general, and to the proſperity of the church of England in particular; that as we have noble foundations for the encouragement of all ſorts of learning, and eſpecially for divinity, in our two famous univerſities, which are the wonder of the world, for the number of their colleges, their ſtately ſtructures and liberal endowments; ſo we had alſo ſome of theſe foundations entirely ſet apart for the forming of ſuch as are candidates for holy orders; where they might be fully inſtructed in all that knowledge which that holy inſtitution requires, and in all thoſe duties which are peculiarly incumbent upon a parochial prieſt. Where lectures might be daily read, which in a certain courſe of time ſhould include a perfect ſcheme of divinity; where all particular caſes of conſcience might be clearly ſtated, and ſuch general rules laid down, as might be able to aſſiſt them in giving ſatisfaction to all thoſe that repair to them for advice in difficult matters. Where they might receive *right notions of all thoſe ſpiritual rights which are appropriated to the prieſthood, and which are not in the power of the greateſt ſecular perſon either to convey or aboliſh*; and yet are of ſuch great importance, that ſome of them are not only neceſſary to the well-being but to the very being of the church. Where they might be taught to perform all the public offices of religion with a becoming gravity and devotion, and with all that advantage of elocution, which is apteſt to ſecure attention, and beget devout affections in the congregation. Where they might particularly be directed, how to receive *clinical* confeſſions, how to make their applications to perſons in times of ſickneſs, and have ſuch a method formed to guide their addreſſes of that nature, that they might never *be at a loſs when they are called upon to aſſiſt ſick and dying perſons*. Where they might be inſtructed in the art of preaching; whereby I mean not only the beſt method in compoſing their ſermons, but all thoſe decent geſtures and graceful deportment, the influence whereof all hearers can eaſier feel than

that many candidates for holy orders, though they appear to be competently ſkilled in the Latin and Greek languages, and are eſteemed good ſcholars than expreſs. And where they might have ſuch judicious rules given them for proſecuting their theological ſtudies as would be of great uſe to them in their future conduct. But above all, where they might be formed by conſtant practice, and by the example of their ſuperiors, to piety and devotion, to humility and charity, to mortification and ſelf-denial, to contentedneſs and ſubmiſſion to the will of God in all conditions of human life: and more eſpecially excited to great zeal in promoting the ſalvation of ſouls, which is the true ſpring of all that induſtry and application which is required in the clerical function.

"It would be a mighty ſatisfaction to the governors of the church, to ordain perſons who had paſſed ſome time in ſuch ſeminaries with the approbation of their ſuperiors. It would be no ſmall comfort to the candidates themſelves to be ſo qualified by the purity of their intentions, and by their perſonal endowments, as to find themſelves able to anſwer with a good conſcience that important demand in ordination, "whether they truſt "they are inwardly moved by the Holy Ghoſt to take "upon them that office and miniſtration?" And it would certainly be a great bleſſing to the nation, to have ſuch labourers ſent into the vineyard of the Lord, as had been wrought up by particular application and ſtudy to that purpoſe. That man knoweth but little of the dignity and importance of the prieſthood, that can content himſelf with ordinary attainments for the diſcharge of ſo great and ſo ſacred a truſt; and yet he will find himſelf very much deceived, if he dependeth upon the greateſt perfection of human knowledge, without conſtant and fervent prayer to God for his grace to enable him to make a right uſe of it. This is neceſſary to ſanctify his learning, though it be of never ſo prodigious a ſize; by keeping him within the bounds of humility, and by rendering him ſerviceable to thoſe who are committed to his charge." NELSON.

in the univerſities, are yet very ſuperficially acquainted with the doctrines of the Chriſtian religion, and with all that kind of learning which is properly denominated theology.

It is the dictate of common ſenſe and common honeſty, that men ſhould pay particular attention to the qualifications which are to enable them to exerciſe their profeſſion with ſkill and ſucceſs; and it ſeems probable that the cure of ſouls, or the office of teaching the divine truths of the goſpel, requires peculiar care in the work of preparation. If this be true, I infer from it the neceſſity of affording peculiar opportunities in the univerſities, for the ſtudy of divinity.

In this age many ſtrange opinions are advanced, and, under the name of rational Chriſtianity, ſome of the moſt important truths of the Goſpel are explained away. It certainly becomes every miniſter of the Goſpel to poſſeſs ſuch a ſhare of learning, as may enable him to refute opponents, and convince and ſatisfy his own mind, whenever doubts and difficulties are ſuggeſted.

It is true, that there are divinity profeſſorſhips; but the Margaret profeſſor in Oxford does not read, and I believe, the regius profeſſor contents himſelf with performing the formal duties of his office. A late regius profeſſor, Dr. Bentham, a very good man, though much ridiculed by the wanton and ignorant, uſed to read a Sunday lecture. There was much information to be received from it; though it was not entirely ſuch as could fully anſwer the purpoſe of theological ſtudents. There is wanted, as biſhop Porteus juſtly obſerves, an adequate proviſion in the univerſity, for that part of education which is to give the ſtudent an inſight into the nature, the deſign, the evidences, and the precepts of the Chriſtian revelation. "Revealed religion, ſays that worthy prelate, has not yet a proper

proper rank assigned it in the university of Cambridge, among the other initiatory sciences; is *not made an indispensable qualification for academical honours and rewards*; has not, in short, all that regard paid to it, which its own intrinsic worth, and the peculiar circumstances at present attending it, seem to demand *."

* "Many candidates for orders in the northern counties come immediately from a grammar school, where they have thought of nothing but learning Latin and Greek. At the universities, the point for the first four years is to qualify themselves for the first degree, which they may take with the utmost honour and credit without ever *having seen the inside of a Bible*."

CONFESSIONAL.

"Young men frequently come to the university without any knowledge or tincture of religion at all, and have little opportunity of improving themselves therein whilst under-graduates, because the course of their studies inclines them to philosophy and other kinds of learning; and they are usually admitted to their first degree of *Bachelor of Arts*, with the same ignorance, as to all sacred learning, as when first admitted into the university; and many of them, as soon as they have taken that degree, offering themselves for orders, are too *often admitted to be teachers in the church*, when they are only fit to be *catechumens* therein." Dr. PRIDEAUX.

Dr. Prideaux says, that "Dr. Busby offered to found two catechistical lectures with an endowment of 100l. *per annum* each, for instructing the under-graduates in the rudiments of the Christian religion; provided all the said under-graduates should be obliged to attend the said lectures, and none of them be admitted to the degree of Bachelor of Arts till after having been examined by the cathechist as to their knowledge in the doctrines and precepts of the Christian religion, and by him approved of. But this condition being rejected by both universities, the benefaction was rejected therewith, and the church hath ever since suffered for the want of it."

A young man, after having ſpent a part of three or four years in the uſual gaieties of an univerſity life, offers himſelf as a candidate for orders. He is examined by the biſhop's chaplain. He conſtrues a few verſes in the Greek Teſtament, and tranſlates one of the articles from Latin into Engliſh. His teſtimonial being received he is admitted, and goes from his jolly companions in the univerſity to the care of a large pariſh, to viſit the ſick, to adminiſter the ſacrament, to perform all the ſerious offices of a pariſh prieſt, to ſupport the dignity of his profeſſion, and to maintain his cauſe againſt methodiſm, infidelity, and profligacy. Is he likely to ſucceed with honour? Conſult experience for an anſwer.

In what place are we to ſeek a remedy for evils of this kind? Evidently at the fountain head. *Hinc lucem et pocula ſacra.* No one can deny the neceſſity of eſtabliſhing ſome peculiar mode of religious inſtruction in the univerſities, and of allotting academical honours to a proficiency in religious knowledge, at an earlier age than degrees in divinity are now beſtowed. He who wiſhes to ſee this improvement recommended with great force of ſtyle and argument, may have recourſe to biſhop Porteus's eighth ſermon, which deſcribes the advantages *that ought* to reſult from academical education *.

* Mr. Norris, a gentleman of fortune in Norfolk, was induced, by reading ſome extracts from this ſermon, to leave a hundred guineas a-year for the maintenance of a profeſſor in Cambridge who ſhould read lectures on Chriſtianity; and twelve pounds a-year for a gold medal and ſome books, for the beſt proſe eſſay on the ſame ſubject; but the Biſhop ſeems to think that even theſe inſtitutions do not at preſent effectually anſwer the purpoſe.

SECTION LII.

A CONCLUDING SECTION ON THE SUBJECT OF THE UNIVERSITIES.

Sed hæc hactenus.
So much for the Univerſities.

My deſign will not allow me to enter into all the particulars which diſgrace the univerſities, and render them leſs able to ſerve the community, than from their many advantages they ought to be. The enumeration would be tedious to thoſe who are not connected with the univerſities, and it would be ſuperfluous to thoſe who are. It is a well-known fact, that more perſons enter at them for the privileges of graduation, than for improvement in ſcience.

Upon a moſt impartial review, I cannot but affirm, that the ſtatutes require alteration; that many of them are bad, and that thoſe which are good are badly executed. The whole of the laws, cuſtoms, and public practices, with very few exceptions, conſtitutes a maſs of folly and abſurdity, united with a falſe parade of learning and excellence.

For what purpoſe ſhould a young man go thither? To acquire an acquaintance with the ſciences, with philoſophy, with theology. But, alas, how few and how poor are the aſſiſtances afforded! Few profeſſors read lectures; very little literary emulation prevails; very little encouragement is given. Favour is chiefly ſhewn to thoſe whoſe parents will one day be able to aſſiſt the tutor or college officer by intereſt. Rank and riches engroſs the attention of thoſe among the ſeniors who are aſpiring at eccleſiaſtical preferment; and a modeſt and able

young man, whoſe ſituation is obſcure and circumſtances narrow, may have the merit of an angel, and yet be totally diſregarded; or, if he aſpires at excelling others in ſolid merit, ſubject himſelf to all the mortification which envy and malice can inflict on a feeling mind.

The tutors, it is true, give what are called lectures. But they are often little more than the ſhadow of ſubſtantial forms; mere evaſions, contrived to juſtify, in appearance, the acceptance of the ſcholar's money. The boys conſtrue a claſſic, the jolly young tutor lolls in his elbow-chair, and ſeldom gives himſelf the trouble of interrupting the greateſt dunce. But is the mere conſtruing of an author a lecture? The truth is, as a very ſenſible author has obſerved, the tutor, knowing himſelf to be ſecure in his office, independently of the pupils or their parents judgment, ſatisfies himſelf with performing the buſineſs in ſuch a manner as moſt effectually to conſult his own eaſe. If he brought his own compoſitions, as the learned profeſſors in Scotland have done, he would certainly have a good deal of trouble in the compoſition and tranſcription; he would alſo expoſe himſelf to the cavils of criticiſm; but, while he puts Tully's Orations, or Xenophon's Anabaſis, into his pupil's hands, all is ſecure; and the boy conſtrues, and the tutor now and then looks into the margin and tells him, what he may read in the page before him, what Pearce or Huchinſon, the commentators, have obſerved. But even this is not always done, and I have known college lectures, as they are called, proceed without any interruption from the tutors. A leſſon in the head claſs of a capital ſchool, is often ſuperior to a college lecture.

In ſhort, the foundation of fellowſhips has rendered colleges very different places from PLACES OF EDUCATION.

EDUCATION. They are to many like alms-houſes; where the bounty of benefactors is to be plentifully enjoyed, their ſouls prayed for, and nothing done. The tutor's office is indeed retained, becauſe it is lucrative; but I have known colleges where independent members were conſidered as troubleſome additions. Theſe ſocieties would have been glad to ſhut themſelves up by themſelves, and enjoy the good things of the cook and the manciple, without the intruſion of commoners who come for *education*. A jolly vice-preſident, or ſenior fellow, would almoſt as willingly ſee his cellar empty, or his horſe foundered, as be obliged to aſſiſt in real diſcipline, or in affording literary inſtruction.

The principal thing required by the fellows and the officers of colleges, is *external reſpect* from the juniors. However ignorant or unworthy a ſenior fellow may be, yet the ſlighteſt diſreſpect is treated as the greateſt crime of which an academic can be guilty. How tyrannical this exaction! Perſonal merit and good behaviour will always enſure a proper reſpect from the worthy. But thoſe among the ſeniors, who do the leaſt in their ſtations, and who are moſt contemptible in their characters, are often the moſt rigid and ſevere in puniſhing the omiſſion of taking off a cap, or any other trivial neglect of external obeiſance. Does not this ſeverity look as if theſe rigid exacters were conſcious that they do not deſerve reſpect, and that they will therefore demand by authority what they cannot obtain by merit?

There is, indeed, in many colleges, a general neglect and careleſſneſs concerning all which is connected with real improvement in morals and in ſcience. There is, at the ſame time, a troubleſome attention to ſuch formalities as contribute to

gratify the love of lucre, or the pride of ſeniors and officers.

And does not the fruit prove the nature of the tree? Do not the univerſities ſend out into the world the moſt profligate members of ſociety? What are the general manners of the place? Are they not pride, luxury, an exceſſive love of dreſs, effeminacy, extravagance, gaming, drinking, debauchery? Where there are ſo many young men, there will always be ſomething of this kind; but it would appear leſs conſpicuouſly, and be leſs exorbitant, in the univerſities, if they were under ſtrict regulation.

The univerſities are ſo unfortunately conſtituted, that their wealth and proſperity may be independent of their reputation *.

* Dr. Prideaux, among other neceſſary regulations in theſe ſeats of learning, propoſed to have a new college erected in each by the name of DRONE HALL.

But with ſubmiſſion to Dr. Prideaux, one might object to an additional foundation under that title, as there are already many which can juſtly claim it. Moſt of them have indeed a *dormant* claim.

But not only old men, to whom indulgence is due, but *young men*, in the flower of their age, fall into extreme indolence within the walls of colleges; and great numbers are, in the words of a celebrated author, "ſuch as mean only to *while away the awkward interval from childhood to twenty-one*, between the reſtraints of the ſchool and the licentiouſneſs of politer life, in a calm ſtate of mental and of moral inactivity."

Judge BLACKSTONE on the Study of the Law.

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SECTION LIII.

ON THE COMMENCEMENT OF MANLY STUDIES.

Paulò majora canamus.
Let us enter upon greater matters. VIRG.

I HAVE now nearly finiſhed the moſt diſagreeable part of my attempt; for though to cenſure errors when they are extenſively injurious in their conſequences, be neceſſary; yet the taſk is painful in itſelf, and tends to raiſe enmity and oppoſition *.

I have

* The incautious freedom which I have uſed in this book, and in *Eſſays Moral and Literary*, may very naturally have raiſed reſentment and diſpleaſure. I conſole myſelf with the happy experience that it has alſo conciliated friendſhip and eſteem. I attribute, in great meaſure, my proceeding to write with freedom, and indeed to write for the public at all after the firſt effort in the publication of the Eſſays, to the encouragement received from a very excellent man, Dr. BENJAMIN WHEELER, regius profeſſor of divinity in Oxford, canon of Chriſt Church, and recently chaplain to Biſhop Lowth. He commenced a voluntary correſpondence with me ſoon after I left Oxford to reſide at Tunbridge; and I hope the apparent vanity of citing two or three paſſages from his letters will be forgiven, eſpecially ſince I make them a part of my defence or apology. His character as a ſcholar and a man was ſuch as induces me to put his praiſe in the oppoſite ſcale againſt the general cenſure of any adverſary. The laſt paſſage I add chiefly becauſe it ſhews his opinion of a certain hiſtorian's ſtyle and fidelity. Dr. Wheeler afterwards, in a converſation at Chriſt Church, expreſſed more ſtrongly the ſentiments contained in his letters.

" Chriſt Church, Feb. 8, 1779.

" Nothing but zeal in the ſervice of my friend Dr. Parſons, will be any tolerable apology for this liberty

I have freely given my ſentiments on the ſubject of the univerſities; and they muſt now be left to produce ſuch effect as their truth may be found, by obſervation and experience, to deſerve.

I will

in one who has not the pleaſure of Mr. Knox's acquaintance further than by his writings; which, if they induce me to commence a correſpondence with their author, Mr. Knox will take ſome part of the blame upon himſelf, for affording ſo juſt a reaſon for ſtrangers to wiſh themſelves better acquainted with him.

I am, Sir, with great regard and eſteem,
Your moſt obedient humble ſervant,
B. WHEELER."

"Chriſt Church, Feb. 16, 1779.

"I congratulate you on the call which the Public has made for your Eſſays. It is a proof that they have ſtill a good taſte. Were *another volume* to make its appearance on the ſame plan, it would give much pleaſure to, Dear Sir,

Your much obliged, and moſt obedient Servant,
B. WHEELER."

In a ſubſequent letter, he expreſſes a wiſh that I had not mentioned Mr. Gibbon and Mr. Hume among great hiſtorians.

"Dear Sir, Chriſt Church, July 1, 1779.

"I do not imagine that criticiſm will have much to object to in either of your volumes. Should, however, any thing occur to my obſervation before a ſecond edition of this other volume takes place, I will make uſe of your indulgence to mention it. I had read the greater part before your late favour arrived. Nothing particularly ſtruck me, excepting that you had ſpoken (in my opinion) too favourably of Mr. Gibbon as a writer and an hiſtorian. His ſtyle to *me* is too much *tricked* up, and, *as a man of fidelity*, he is *very low in my eſteem*; having written with a notorious bias againſt Chriſtianity. Both Gibbon and Hume are ſet off by you with marks of recommendation, which I fear may prejudice young minds. When I conſider what determined enemies they

I will ſuppoſe the young ſtudent, to whom I addreſs my advice, to have been educated, till the age of ſeventeen, eighteen, or nineteen, in ſome reputable claſſical ſchool; and to have acquired a competent ſhare of ſchool learning. He is now to become, in great meaſure, his own inſtructor; for though the aſſiſtance of able tutors and profeſſors is to be ſought wherever it can be found, yet he is to rely more on his own efforts, than on the external aid of any ſuperintendant.

It will certainly be wiſe to form in his mind an accurate idea of the ſcope at which he aims. A vague and deſultory application to letters may indeed amuſe him in a pleaſing and innocent manner; but it will not ſerve him ſo effectually as if he ſpent the ſame time in regular and methodical ſtudy.

There ought to be two ends in the minds of every rational ſtudent.

One is, to improve and enlarge his intellectual faculties for their own ſakes; from a liberal and moſt laudable deſire of exalting and meliorating

both are to the true religion, I ſee no reaſon for ſtepping out of our way to compliment them. I am ſure you will excuſe this liberty from a brother clergyman, and one who is happy to profeſs himſelf your very ſincere friend and moſt humble ſervant,

B. WHEELER."

I muſt obſerve that Dr. Wheeler miſunderſtood me when he thought that I recommended thoſe authors. I had indeed mentioned them among celebrated hiſtorians; but the paſſage was expunged, in conſequence of Dr. Wheeler's opinion, in the ſubſequent edition.

Voluntary expreſſions of approbation from ſuch ſcholars as DR. WHEELER OF OXFORD and MR. SEALE of (Chriſt's College) Cambridge, muſt always afford a ſolid ſatisfaction, and counterbalance the evil ariſing from malicious and miſtaken obloquy.

his nature and capacity: and this is a moſt generous purpoſe, and furniſhes him who entertains it with ſuch ſentiments as muſt, in the firſt inſtance, give him a noble ſuperiority. The other is, to acquire the knowledge and habits which are requiſite to the performance of the duties which his profeſſion or employment renders neceſſary. Both theſe purpoſes ſhould be preſerved conſtantly in the mind's eye. He who attends to the firſt only, will probably waſte his days in contemplation, entertaining indeed and improving to himſelf, but uſeleſs to the ſociety of which he is a member, and to the advantage of which all ſtudies ought, in ſome mode, to conduce. He who attends to the ſecond only, will poſſeſs a mind comparatively narrow. He will be apt to prefer his own acquiſitions to all others, ſolely becauſe he knows not the nature and value of others. He will be in danger of falling into ſelf-conceit and pedantry. He will cut off a copious ſource of delight, and will certainly be deemed, by all who are able to judge, far inferior to the ſtudent who has added general knowledge to profeſſional dexterity.

As it is a duty we owe to ſociety, to be well qualified to perform the office which we undertake, it certainly becomes every man of principle, to beſtow his chief attention on his profeſſional qualifications, at leaſt till he has obtained in them a perfect maſtery. But there are intervals in all purſuits. A variety in our ſtudies is known to give additional vigour to the power of proſecuting them. Let the intervals be filled, and the variety ſupplied, by expatiating, from the beaten track, into the delightful regions of univerſal knowledge.

It is this commixture of general knowledge with particular ſkill, which conſtitutes the characteriſtic difference between a liberal and a confined education. The one is content in paſſing along, to ſee the

the hedges of the highway; the other looks abroad at every proſpect, and climbs the hill, to penetrate as far as the mental horizon is extended.

Knowledge is confeſſedly not only pleaſant, but uſeful and honourable. The liberal ſtudent will therefore endeavour to collect ideas on all ſubjects which can enrich the human underſtanding. Languages, and a taſte for elegant letters, will form comparatively but a ſmall part of his literary objects. He will dedicate a great portion of his time to the ſciences properly ſo denominated. He will ſearch for knowledge, not only in books, but in the exchange, the warehouſe, the manufactory, the world at large. From theſe various ſources he will collect food for the mind, on which he will afterwards ruminate. He will beſtow much of his time in thinking on what he ſees, and, by digeſting it, convert it into ſolid nutriment.

But, during the whole period of his intellectual excurſions, he will do right to preſerve a taſte and a knowledge of thoſe authors, whom the world has ſo long admired for their generoſity of ſentiment, and for their ſtrength and beauty of expreſſion.

On his leaving his ſchool, he will not, like many others, cloſe for ever the claſſics, which he has learned to read there; but will preſerve his acquiſitions, as the certain means of farther improvement in all elegant literature, and as being in themſelves both uſeful and ornamental.

At ſchool the claſſics can ſeldom be read ſo perfectly as to enable the ſtudent to relinquiſh the ſtudy of them, and yet retain their advantages on his departure. They muſt be read again with a critical and manly attention.

Let the ſtudent then, when he has left his ſchool, procure the beſt editions *variorum*, or of individual commentators, who have been juſtly applauded; and

and let him go through a courſe of claſſical reading, with the aſſiſtance of the beſt annotations, and, if neceſſary, of the beſt inſtructors.

SECTION LIV.

ON THE LEARNING NECESSARY TO BE ACQUIRED PREVIOUSLY TO AN ENTRANCE AT THE UNIVERSITIES.

Fundamenta locant alii.
It is the buſineſs of others to lay the foundation. VIRG.

YOUNG men in the preſent times often depart from the diſcipline of a ſchool at too early an age. That they may be enabled to enter on philoſophy with advantage, they ought to have acquired a large ſtore of grammatical and claſſical knowledge. If they have not attained this preparatory accompliſhment at ſchool, there is great danger that they will not be able to ſupply the defect at the univerſity. They are more at liberty at the univerſity, than at the ſchool; and when young men are free from the reſtraint of authority, it is not likely that they ſhould apply themſelves, with a due degree of diligence, to thoſe elementary ſtudies which cannot but be attended with painful labour. Add to this, that their age requires that theſe puerile purſuits ſhould have been already completed.

The elements of grammar ſhould be perfectly underſtood; I mean not philoſophical or univerſal grammar, but the grammars of the Engliſh, the Greek, and the Latin languages. Univerſal grammar is a fine ſcience of itſelf; but at ſchools grammar is only taught as a preliminary ſtep to learning in general. Every one will agree, that no pupil

pil ſhould be ſent to college, who cannot write a theme or letter, either in Latin or in Engliſh, without a ſingle grammatical error, and who cannot, at the ſame time, grammatically analyſe both the Greek and Latin claſſics, which he has learned to conſtrue or interpret.

I wiſh this rule were not frequently violated. But I am able to affirm, that of thoſe who are ſent to Oxford, few are able to compoſe a common declamation in Latin, without grammatical errors; and many are very far from having an accurate knowledge even of the Engliſh grammar. In this caſe, a tutor is at a loſs how to proceed. If he gives a lecture in the common ſchool grammars, the claſſes conſider it as an inſult, and reſent the diſgrace by beſtowing on their inſtructor the appellation of a pedagogue, and by neglecting his inſtruction. The pupils, indeed, feeling their inability to ſupport that reſpectable character as ſcholars, which they ought to ſupport, reſolve to act as bravadoes, and with peculiar audacity to deſpiſe the attainments at which they cannot arrive. They explode learning, and introduce objects of emulation, very different from thoſe which become a life devoted to letters and to contemplation. Horſes, with all their appendages of rural ſports, engroſs their attention. Their ignorance is thus increaſed, and their audacity is obliged to increaſe together with it, in order to keep it in countenance *.

* Πολλακις κατεμεμψαμην τους μοχθηρων ιθων γεγονοτας εισηγητας, οιτινες ΤΟΙΣ ΜΕΝ ΠΑΙΣΙ παιδαγωγους ϗ διδασκαλους επεστησαν, την δε των ΜΕΙΡΑΚΙΩΝ ορμην ανετον εασαν νεμεσθαι, &c. Vid. Plut. de Educ. p. 12, folio; where the reader will find other excellent obſervations on the propriety of taking more care of young men than of boys; whereas young men are uſually turned looſe into univerſities, with money and liberty to do pretty much as they pleaſe.

Before

Before a pupil enters at an univerſity conſtituted like thoſe of England, it is deſirable that he ſhould be in ſome degree acquainted with the beſt writers of Athens, Rome, and England. It is greatly to be wiſhed, that thoſe of France could be added; but I am unwilling to require more than will be deemed reaſonable. I mean that he ſhould have read and underſtood the greater part of their moſt admired works, and learned many paſſages of the beſt poets by memory.

He cannot have done this without contracting a taſte and attachment for the works which he admires. And when once this ſubject is accompliſhed, there is no doubt but the mind will revert to them ſpontaneouſly. They will be ſought as the alleviation of ſeverer ſtudies; they will become the delight, and not the labour, of life. But if the knowledge of the claſſics is ſuperficial, it will afford but little pleaſure, as all obſcurity and indiſtinctneſs is naturally diſguſtful; and it is well known, that collegiate tutors have not authority enough to oblige the pupil to ſpend his private hours in painful ſtudy; and the temptations to idleneſs and nominal pleaſure are ſo great at that age, as frequently to preclude an attention to any ſtudies but ſuch as are abſolutely required, or ſuch as, from a perfect ſkill in them, afford an eaſy pleaſure.

A ſcholar deſigned for a liberal mode of life, whether profeſſional or unemployed, ſhould have acquired at his ſchool an introductory knowledge of ſeveral other departments of ſcience, beſides grammar and the claſſics. He ſhould know ſomething of geography ancient and modern, and ſomething alſo of chronology.

I am ſorry to be able to aſſert that many boys are ſent to the univerſities with ſcarcely any of theſe accompliſhments; and that, as they feel themſelves unfit

unfit for their ſituation, they take refuge in faſhionable folly. Ignorance is of itſelf a great evil, but its wretchedneſs is abundantly encreaſed by the moral miſchief to which it often leads. The mind, unfurniſhed with an ability to employ itſelf in laudable and innocent purſuits, ſeeks a ſcope for its natural activity in vicious, in trifling, and in expenſive amuſement.

It may then be juſtly concluded, that he who ſends a boy to a univerſity without a ſufficient quantity of ſchool learning to enable him to proceed ſtill farther with eaſe, will have to criminate himſelf as well as his ſon, when he finds his expectations of future proficiency greatly diſappointed.

SECTION LV.

ON THE NECESSITY OF PRESERVING THE MIND FREE FROM IMMODERATE AFFECTIONS, IN THE YOUTHFUL AGE, IN ORDER TO ARRIVE AT ANY DISTINGUISHED DEGREE OF EXCELLENCE.

Pectora noſtra duas non admittentia curas——

Our boſoms not admitting two purſuits or objects at the ſame time.

Juv.

ABILITIES, application, and inſtruction, may have co-operated in promoting a ſcholar's improvement; and yet he may be ſtopped in the career of his progreſs, by the interference of an unruly paſſion. Love, or a groſſer paſſion, indulged at too early a period, will divert all attention from books, and perhaps fix the mind ſo firmly, as that it ſhall become ſtationary for life.

Quintilian inſiſts, that the future orator muſt be a good man. Goodneſs, according to his amiable and

and judicious doctrine, is no leſs neceſſary than intellectual vigour. I will add, that, to become a diſtinguiſhed ſcholar, it is alſo neceſſary to abſtain from exceſſive though innocent indulgences, and to command the paſſions, whenever they are likely to become ſo ſtrong as to engroſs the attention, and to render the love of books a ſecondary attachment.

As the government of the paſſions is highly favourable to advancement in literature, ſo is advancement in literature to the government of the paſſions. Indeed, among a thouſand advantages attending literary application in youth, I conſider this as a principal one, that a young man is diverted from ſuch thoughts and tendencies as uſually involve him in guilt, and all its wretched conſequences. If the mind is filled with literary ideas, and warmed with ſcientific purſuits, there will be little inclination and opportunity for trifling and vicious employments. No remark has been more repeatedly made, than that idleneſs is the root of all evil. But in what ſhall he employ himſelf, whoſe fortune precludes the neceſſity of an attention to trade, and whoſe rank renders mechanical induſtry unbecoming and improper? In what, but in the improvement of his mind, the accumulation of knowledge, the refinement of taſte? Thouſands have derived from ſtudy, not only thoſe qualities which adorn and aggrandize a character, but thoſe habits of harmleſs induſtry, which have preſerved them from the pollutions of vice *.

And even with reſpect to a virtuous paſſion, at a very early age, though it may certainly ariſe in the

* Πειρατεον δε του; των ηδονων ηττους ϰ᾽ προς τας επιθυμιας δυσηκους, ΓΑΜΩ ΚΑΤΑΞΕΥΞΑΙ· ΔΕΣΜΟΣ ΓΑΡ ΟΥΤΟΣ ΤΗΣ ΝΕΟΤΗΤΟΣ ασφαλεςατος. But from this fellows of colleges are reſtricted. PLUTARCH.

moſt

moſt amiable hearts, yet it is deſirable, if it is poſſible, that it may be moderated till a competent ſhare of learning is obtained; for love, like all other ſtrong paſſions, is tyrannical. Love will not ſuffer the mind to acknowledge any other ſovereign. I am certain, that no lover, who is really what he pretends to be, can give his attention, in a due degree, to ſtudy. His application, if he be capable of any, which I think very doubtful, will probably be unequal, deſultory, and unfruitful.

To honourable love ſucceed the cares of a family, and the interruptions of various domeſtic engagements. Theſe are indeed ſuch as, at a proper period, claim a great ſhare of every prudent man's attention. But when they are engaged in a ſtate of minority, and before a competent education is completed, little elſe than miſery can enſue. For they require that judgment which is not yet mature; and they often enforce the practice of a profeſſion, for the honourable and ſucceſsful practice of which the mind is not yet duly prepared.

Anxiety may excite practical induſtry; but it is by no means favourable to contemplation. Juvenal accounts for the mediocrity of the poets who wrote in his age, by alleging their diſtreſſes. He who is to produce a ſublime poem, ſays he, muſt be free from ſolicitude; nor is it likely that he ſhould arrive at any other degree of excellence than is neceſſary to acquire gain, whoſe mind is engroſſed in early youth with the care of providing for a family, or in avoiding the preſent pain of cold and hunger.

All thoſe, therefore, who wiſh to raiſe themſelves by a liberal profeſſion, will take care to ſecure a government over their own conduct, ſo as to avoid, in their minority, thoſe connections which may afterwards be ſought with the utmoſt propriety. To the ſciences let their firſt years be faith-

faithfully devoted. They will ſcarcely ever find ſo convenient a ſeaſon during their exiſtence. In the manly period, ambition and other objects importunately demand a principal ſhare of attention. In youth, their ſenſibilities are all in vigour, they have no official employment, and every circumſtance unites to favour, unleſs paſſion ſhould gain the aſcendancy, an application to ſcience and philoſophy.

And let the young man inſpect the living world. Who are thoſe who ultimately make the moſt honourable figure in it, and ſucceed, to the beſt advantage, in thoſe profeſſions where merit is allowed to make its way to eminence? Thoſe ſurely who devoted themſelves, during a long time, to the ſtudy of the profeſſion which they practiſe; not thoſe who were contented with elementary attainments, who precipitately involved themſelves in love, and its conſequences; and who began the practice of ſome profeſſion before they had obtained the theory. There are indeed always ſome inſtances to the contrary; for great genius will break through all obſtacles, in its aſcent to excellence; but, in general, it will be found true, that thoſe who have left their books too early, and involved themſelves in ſtrong attachments, much more thoſe who have been embarraſſed in the miſeries of vice, are ſuperficially qualified in every thing which can claim the name of real knowledge *.

* Quod ſi agrorum nimia cura, et ſollicitior rei familiaris diligentia et venandi voluptas, et dati ſpectaculis dies, multum ſtudiis auferunt, quid putamus facturas cupiditatem, avaritiam, invidiam? NIHIL ENIM EST TAM OCCUPATUM, TAM MULTIFORME, TOT ET TAM VARIIS AFFECTIBUS CONCISUM, ATQUE LACERATUM, QUAM MALA AC IMPROBA MENS. Quis

INTER

INTER HÆC, LITERIS, AUT ULLI BONÆ ARTI LOCUS? Non, herclè, magis quàm frugibus, in terrâ ſentibus ac rubis occupatâ. QUINTILIAN.

SECTION LVI.

ON THE PROPRIETY OF LITERARY APPLICATION IN THOSE WHO THINK THEMSELVES EXEMPT FROM THE NECESSITY OF IT, BY THE CERTAINTY OF PREFERMENT OR PROMOTION BY FAMILY INTEREST.

Secundas res ornant.
They adorn proſperity. CIC.

A VERY great part of thoſe who receive a liberal education conſiſts of ſuch as are in expectation of places or preferment from family or parliamentary connections. The general object of ſuch perſons is to go through the forms of education, with little ſolicitude concerning the eſſence. Thus, if there is a good living waiting for them, they find it neceſſary to procure orders, which cannot be done with credit, but in the regular way; they go to ſchool, enter at college, ride, hunt, ſhoot, and enjoy themſelves in a genteel ſtyle, till they have arrived at the proper age. After a certain number of terms kept, if their conduct has been ſuch as, in the civil world, would eſcape the pillory and the gaol, a teſtimonium is readily granted, a title procured without any difficulty, and the ordination follows in courſe. Little learning having been required or acquired, the ſtudent is at a loſs to ſpend his time in any thing but ſporting and drinking; and often paſſes a life not very honourable or comfortable to himſelf, and extremely diſgraceful to his profeſſion.

I wiſh

I wiſh to recommend to him a ſerious application to letters, not only as it certainly conduces to the better performance of his profeſſional duty; but alſo, becauſe it will add much to his pleaſures, and give him a dignity of character.

It has often been ſaid, that when a boy knows that there is an ample proviſion for him, it is a misfortune. It certainly is ſo, when it prevents him from paying that degree of attention to the improvement of his mind, which is neceſſary to the higheſt ſtate of ſelf-enjoyment, as well as to ſocial utility.

Indeed, as a young man who is provided for by his parents or friends, is free from the anxiety under which others labour, who have no ſuch ſecurity to depend upon, he is more particularly obliged to devote his attention to the culture of his mind. He has alſo better opportunities for improvement. He may employ all his time in ſuch purſuits, which he certainly could not do with prudence, if he were under the neceſſity of labouring for a precarious ſubſiſtence.

Much of the diſgrace which has fallen on the ſacred profeſſion, ariſes from the want of due qualifications in the profeſſors. Perſons who have livings in their families *, or who have patrons among the

* The univerſities allow to noblemen and gentlemen of fortune (gentlemen commoners) many exemptions from diſcipline, performing exerciſes, &c. I beg leave to recommend the following obſervation from Dr. Newton to young men of fortune and family, intended for the *church*. It contains ſome things not immediately connected with this ſubject, but well worthy conſideration.

"Take *princes*, and *noblemen* in the courts of princes, out of their *ſtations*, and *they* alſo are no better than ruſtics. Whatever may be the difference of their *ſtations*, there is none of their *perſons*. Princes and noblemen have

the great, are too little anxious in the purſuit of learning. They often know not its value, but, from

have been forward enough, indeed, to claim a *ſuperiority* of regard to their *perſons* by *birth*: but there is nothing in it. Their way of *entering* into life is juſt in the ſame manner, and having done the good or the ill they had in their hearts to do, for a few years, their *going out* of it is the ſame. The *like* ſuperiority they have been apt to arrogate to themſelves for the *honour* by which their perſons are diſtinguiſhed; but there is nothing in that neither. For, nobody wants to be informed, that a *title* is one thing and *honour* another; and though theſe may conſiſt, yet that the *courtier*, and the ruſtic, often ſhare *theſe* between them. *Perſonality* is nothing elſe but a *body* and a *ſoul* united. They are put together to ſee how the perſon thus conſtituted will *behave*. As is his behaviour, ſuch is the *regard* that is due to him. And as God is no reſpecter of *perſons* in the matter of *ſalvation*, ſo neither ought his *miniſters*. With reſpect to the *body*, the ruſtic is as tall, and as ſtrait, and as ſtrong, and as ſwift, and as healthy, and as handſome, as a *prince* or a *nobleman*. And the *ruſtic* is equally intereſted with the prince or the nobleman, that the *health* and *ſtrength* of his body be preſerved by the preacher's admonitions and exhortations to temperance and chaſtity; and the *public* is as much or more ſo, whether the ſtrength and health of *ruſtics* be employed in *war* abroad or *induſtry* at home. That the *body* of the *one* is to be depoſited in Harry the VIIth's chapel, and of the *other* in his own ſlovenly pariſh church-yard, makes no difference. And what ſhall become of the *ſoul* after this, is as much the concern of the *ruſtic* as of the *courtier*. The ſoul of the ruſtic is as precious to *him*, as that of the *prince* to *him*. The ruſtic then, muſt, naturally, be as ſolicitous for its eternal welfare, and as deſirous to know what he muſt do to ſecure, and what he muſt avoid doing, leſt he hazard, its everlaſting happineſs; and cannot, without monſtrous *injuſtice* and even *cruelty*, be defrauded of *that care* of it that is due to it, for the ſake of any prince's ſoul in the univerſe. And, though it be confeſſed that the *public* is greatly intereſted that

princes

from want of an improved taſte, become mere men of the world, and votaries of that vanity and folly, to

princes and noblemen be *religious* perſons, that others may be excited by their example to an imitation of their *virtues*; yet, after they are gone from hence, the *public* is no more concerned what is the ſtate of the *prince*'s ſoul, than of the *ruſtic*'s, in the other life.

"If, then, it appear, that the beneficed clergy in the *country* (ſuppoſing them perfectly at liberty to take care of *ruſtics* or *courtiers*, in ſpiritual matters, as they ſhould like beſt) would more truly conſult the intereſt of the church, and of *religion* in general, if they ſhould rather attend upon their reſpective *ruſtic* congregations; what ſhall we ſay if it be *certain*, that they are *not* at liberty to make this choice, but are under the ſtricteſt obligations of honour and conſcience to *perſonal* reſidence upon their ſeveral cures; and to permit the fruits of their learning, parts, and prudence to be *quietly enjoyed* by thoſe from whom, as hath already been noted, they cannot be alienated without *fraud?* For though the *property* of theſe endowments be ſtill in the parochial prieſt, yet the *uſe* and *profit* of them is in the pariſhioners a valuable conſideration, having been accepted by the *proprietary*, to let the produce of them redound to the benefit of the *uſufructuaries*; and the eſtate the *uſufructuaries* have in the *proprietary*'s knowledge, ingenuity, and diſcretion, cannot, in equity, be transferred even to a prince, to the diminution of their *profit*, any more than any *other* eſtate in like circumſtances.

"But by the defender's calling them *a* few *ruſtics*, and ſaying, "*they may learn as much as they are capable of* "*from the meaneſt curate*," the proprietary is led to believe that he gives them an equivalent in a ſubſtitute: which, very likely, is not *true*; and, if it be, is nothing to the purpoſe, if *they* do not think ſo. But, who can tell what they are *capable* of, till he hath tried? That many of them are *ignorant* of religious matters, is a proof of nothing ſo much as that they have been *neglected*. There may be deficiencies of intellect in *particular ruſtics* (as well as courtiers); but, in the general, they do not want

to oppoſe which, their profeſſion was originally inſtituted and is ſtill rewarded.

To

underſtanding; and in what they profeſs, have great ingenuity. Where there is not a defect in nature, all matters, moral and religious, neceſſary to man's temporal and eternal welfare, are within the *capacity* of ruſtics. In *other* arts, a *genius* may be requiſite. In religion and morality, a deſire to *learn*, not oftener found in the *courts* of princes and noblemen, than in the cottages of the ruſtics, is qualification ſufficient. What is further requiſite to their improvement in religious and moral knowledge, is *capacity* in their miniſter to *teach*. Now, contrary to what the Defender hath aſſerted, I have ſome notion of a curate ſo *mean*, as that he may not *himſelf* have all that knowledge to *impart* which *they* could learn; or, that he may not have *ſkill* to explain the ſeveral duties to be taught them, attended, as they may be, with great variety of circumſtances, in ſo clear a manner as that they ſhall perfectly underſtand him; or, that he may not have *eloquence* enough to invite them to the performance of theſe duties, by ſhewing the ſame to be reaſonable, and amiable, and beneficial; or that he may not always be prepared even to *read* the compoſitions of abler divines, in ſuch a manner as that they can be, in the leaſt, edified thereby; or, that he may render the moſt improving ſermons of his own or others compoſing inſignificant by levities, indiſcretions, immoralities.

" I do not deny, but that there are curates of good parts, good learning, and exemplary behaviour. But yet I think, with the framer of the act of parliament prepared to have been offered to the conſideration of the legiſlature in 1681, and ſuppreſſed, as it is ſuppoſed, by a *Roman* Catholic influence, " *That the perſons called curates* " *depending on pluraliſts and non-reſidents, and by them* " *firſt brought into the church, are, in the main, a ſort of* " *weak and mean clergymen; and that many ſcandals have* " *hereby ariſen, and ſects and ſchiſms been multiplied, and* " *ſeparation from the church of England increaſed, and* " *differences and breaches among ſt Proteſtants widened.*"

To ſuch perſons I recommend a particular attention, not only to the ſcience or ſtudy more immediately

" But, why will the Defender inſtruct the beneficiary to *deſpiſe* his poor flock in ſo inſolent and irreligious a manner? *Ruſtics!* Did our *Saviour* refuſe to converſe with ruſtics? Had he any reſpect to the *gold rings*, or the *goodly apparel?* Did he not make it a part of the proof of his *miſſion*, that the poor had the goſpel preached unto them? A *few* ruſtics! If the beneficiary would vouchſafe to learn what was the number of his pariſhioners, he would rarely find they were *few*; it would often appear, that they exceeded the number of the princes and noblemen he was ſo impatient to attend. And is not ſalvation of ſouls the *only* buſineſs of his office? And of *what* ſouls preferably but of thoſe who are committed to his care? Ruſtics are the bulk of mankind. If *one* beneficiary may neglect them, by reaſon of his learning and prudence, ſufficient to inſtruct princes and noblemen, ſo may *others*, who can fancy that *they* alſo have ſufficient learning and prudence for this purpoſe. And can it be for the intereſt of religion, that the bulk of mankind ſhould be in danger of becoming *heathens*, that a *few* princes and noblemen ſhould be admoniſhed to be Chriſtians? and who, being already provided with ſtore of other proper monitors, have no occaſion for their admonitions?

" Shall I ſay what I think? It is my real opinion, that the intereſts of the church, and of religion in general, ſuffer very much by the attendance of the beneficed in *other* places than upon their *proper* cures, and more a great deal by their attendance in the *courts* of princes and noblemen, than in any *other* place. The pretence is, the advancement of *religion*: the fact is, to negotiate and ſolicit their own advancement. Nothing is more unbecoming the religious character, than to *pretend* that to be which is not. Nor can any thing be *unbecoming* in a clergyman which will not be a *hurt* to religion. For any man *perſonally* to ſolicit, that the rewards of great *learning* and goodneſs may be conferred upon *him*, is void of *modeſty*: for it is to ſay of himſelf that

diately connected with the practice of their profeſſion; but alſo to philoſophy, to the Belles Lettres,

he is very *learned* and very *good*; which, whoever can ſay of *himſelf*, is certainly not very good, nor will the ſaying it be any evidence that he is very *learned*. The attenders in the courts of princes make *ſpeeches* for great men which they never delivered. They make them ſay, "What is not worth *aſking* for is not worth *having*." And affirm, that "great men *want to be aſked*." But no *great* men, that are *good* men, want to be *aſked*. Thoſe only *want* this, who, not enough ſolicitous that the vacant office be filled worthily, think only, if they oblige a clergyman in what *he* aſks, they are entitled to an equivalent from him, in what *they* ſhall aſk; which, yet, can then only be right, when what they ſhall aſk, *as* an equivalent, is right. Thoſe who want to *ſell* want to be *aſked*, as all other *market*-people do. But thoſe who have any thing to *give* to learned and good men, are afraid of nothing ſo much as to be aſked. They would be at liberty to *give* to whom they *approved* for their learning and goodneſs, without making any other perſons, to whom they did *not* give, either ſorry or angry. I would have *all* clergymen think, what all *good* clergymen *do* think, that nothing is worth *aſking*, or *having*, that ſhall lay an obligation upon them to any thing more than the *duties* of *their* office, and ſuch *acknowledgments* as are conſiſtent with their *proper* character. And if the patron *wanting* to be aſked *means* no more, nor expects more, it is certain he would have better pleaſed the receiver, and have laid a greater obligation upon him to do *theſe* duties, and to make *ſuch* acknowledgments, if he ſhould have given *without* aſking. *Perſonal* ſolicitations of the rewards of clerical endowments, are void alſo of *magnanimity*: without which no man is *fit* to be a clergyman, or can be of any *real uſe* in the miniſterial office. *Magnanimity* is never *ſurpriſed* into an admiration of riches or honours, or other temporal emoluments; nor is ever *ſcared* with the apprehenſion of obſcurity or infelicity in the want of them: and ſo eaſily foregoes what is found to be an *inſuperable*

Lettres, and to every part of uſeful and valuable erudition. It is the mark of a mean mind to avoid ſuch

temptation to *meaner* men. *Magnanimity* is pleaſed with *deſerving* theſe rewards; and well enough pleaſed with the *acceſſion* of them too, if they accede as *tokens* of deſert. *Perſonal* ſolicitations are not only *conceited* predications of a man's *own* worthineſs, ever to be ſuſpected, but *forward* declarations of his *obſequiouſneſs* too; and would generally fail of ſucceſs, if they were not ſo underſtood. For, the *ſeeking* clergy have been the corruptors of many patrons. They would not give them *room* to deliberate who was fitteſt to be choſen. They have *interrupted* them in their thoughtfulneſs about the matter. They have drawn off their attention to men's *eccleſiaſtical merit*, and have interpoſed, and obtruded their *own officiouſneſs* inſtead of it. They have magnified their own *value* unduly, and as unduly depreciated *that* of more modeſt and more able men. They have teaſed patrons not only with importunities from themſelves, but with uneaſy applications from others alſo in their favour. So great a demand for what patrons had to beſtow freely, taught ſuch of them as leaned to private intereſt, that there was *another price* for eccleſiaſtical preferments than *will* and *ability* to diſcharge the duties thereto belonging in the beſt manner. They perceived that the *ſeeking* clergy, who were diſpoſed to become *pluraliſts* and *commendamiſts*, though they could not poſſibly have *this* price to give, but in part, were as preſſing for accumulations of benefices and dignities, as covetous and aſpiring laymen for the increaſe of their temporal wealth and grandeur; which aſſured them they had not the virtues which conſtitute the ſacred character, and that they would *give* another price, whenever another would be *accepted*. The certainty of this became a temptation to many great men to gratify them in their purſuits, ſince, if at any time, they ſhould want their aſſiſtance to the accompliſhment of their own ſchemes, they reckoned they might be *ſure* of theſe men, who had given the greateſt teſtimony they could that they ſhould have no ſcruples. Whereas, if they could have conquered their own appetites, and not

ſuch liberal purſuits, becauſe in a pecuniary view they are not abſolutely neceſſary. A generous ſpirit purſues excellence for its own ſake; and is even pleaſed and encouraged in its progreſs, by the conſideration that its induſtry is ſpontaneous and entirely diſintereſted.

not ſuffered avarice and ambition (which can have no place in the hearts of Chriſtian men) to have made them as unſteady as the wind, no applications of *this ſort* would ever have been made to them. When once it was believed that they acted ſteadily and uniformly upon principles of honour and conſcience, no one could be ſo affronting, as to deſire they would do any thing which could not be juſtified upon thoſe principles. Conſtancy to theſe is the only way to preſerve *religion* in ourſelves, and in others an *opinion* that we regard religion. And I could heartily wiſh, for the eaſe of religious courtiers, and for the intereſts of the church, and of religion in general, that no other clergyman might be ſeen in the courts of princes and noblemen than thoſe whoſe proper *ſtations*, or proper *calls*, made their attendance there their duty. A *ſelf-ſeeking* clergy are at no time proper inſtruments for the promoting of *ſelf-denying* religion."

Dr. RICHARD NEWTON.

I apologize for the length of this quotation, which certainly digreſſes a little; but as it contains matter of great conſequence to the intereſt of the church, and, what is of more importance, *religion* itſelf, I have taken the liberty of giving it a place in a ſection addreſſed to rich ſtudents, likely to become court clergymen and great patrons, and I think it contains uſeful ſuggeſtions to them. It certainly contains *liberal* ſentiments highly proper to be diſſeminated among all who care about the church or religion, in a treatiſe on *liberal* education.

SECTION LVII.

ON THE AMBITION OF BEING DISTINGUISHED BY A FALSE SPIRIT, AND THE CHARACTER OF A LIBERTINE.

Falſus honor juvat.
Falſe honour delights many. Hor.

I KNOW of no obſtacle to improvement in morals and learning, greater than that which ariſes from a wiſh to be admired for audacity in culpable conduct. A young man no ſooner leaves his ſchool, than he feels himſelf tranſported with his liberty, and knows not how to reſtrain his joy within the bounds of moderation. He pants for diſtinction; and if he ſought it by reaſonable methods, his ambition would do him honour: but he aims at the character of a man of pleaſure and of faſhion; and, in purſuit of this, not only neglects the admonitions of reaſon, but alſo of common prudence. He runs into expences which his fortune will not bear; and aſſumes airs of importance which his ſituation will by no means juſtify.

Improvement in learning, in good morals, in diſcreet behaviour, is the leaſt of his cares. If he can be taken notice of by the illuſtrious perſonages who ſhine at gaming tables, in ſtables, on the turf, or at the aſſembly, he willingly relinquiſhes all concern with literary and philoſophical employments.

Whoever is acquainted with the univerſities will know, that my remarks are founded on actual obſervation. It is impoſſible to walk the ſtreets, or to enter a coffee-houſe without meeting young men who ought to be engaged in ſtudy; but who ridi-

cule

cule all ſerious things, and affect the character of libertines. They are uſually in the dreſs of ſportſmen; and their language is ſuch as is heard in the camp, or at Newmarket. They glory in drunkenneſs and the coarſeſt debauchery, and conſider the having been the leaders of a riot as an honour far greater than literary excellence can beſtow, or than the univerſity can confer by diploma. To be *impoſed*, as it is called, or puniſhed for irregularity by a dean, a tutor, or a proctor, fills the boſom with conſcious pride, aud conſtitutes the delinquent a hero in the ideas of his companions. A degree is nothing in compariſon with the honourable diſtinction of being in danger of *ruſtication* for a debauch. To break the windows of a college, to diſturb a peaceable ſtudent by what is called *ſporting his door at midnight*, to play at cards on Sundays, or to read novels, and blaſpheme in chapel, are the methods which academics of ſpirit have often adopted to diſplay their fire.

Now the engaging in ſuch feats is conſidered by many as a proof of ſenſe as well as ſpirit. But it is in truth a weakneſs, which renders the young man fearful of incurring the deriſion of the profligate, and which induces him to ſacrifice, for the applauſe of ſuch perſons, the ſubſtantial qualifications which would adorn and felicitate every ſubſequent period of his life.

It muſt be owned, that it is difficult for a young man to preſerve a ſingularity in the midſt of the ridicule of the audacious. There is a falſe ſhame which induces him to comply with what his judgment diſapproves, through a fear of becoming the laughing-ſtock of thoſe whom he might juſtly deſpiſe. With good principles, and a ſincere deteſtation of vice, he gradually falls into extreme irregularity. His compliance at firſt is cauſed by good

nature, or by a fear of offending. But he is allured from one ſtep of audacity to another, till at laſt he arrives at that melancholy ſtate, which glories in every thing of which it ought to be aſhamed. He now derides his tutors, his parents, his books, and takes delight in ſuch things only as have a tendency to involve him in vice and extravagance. He lives perhaps long enough to ſee his folly, but is not able to retract, or avoid its conſequences. His character is injured, and his opportunities of improvement loſt.

It is not to be expected or deſired that a young man ſhould be a cynic. His wiſh to accommodate himſelf to the manners of thoſe with whom his age and his purſuits lead him to aſſociate, is amiable: but yet ſomething muſt be done to prevent him from being led, by his good nature, to his ruin.

Suppoſe him then to purſue a conduct in ſome reſpects ſimilar to the following:

Let him avoid all moroſeneſs, and cultivate every pleaſing and graceful quality. The pretenders to ſpirit will then have no advantage over him in the external recommendation of an agreeable appearance and behaviour. In every thing innocent and indifferent, he will comply with the wiſhes of his companions, and give them no offence when he can poſſibly avoid it. He will be aſſiduous in cultivating their benevolence, from a conviction that a ſtate of amity is the moſt conducive to happineſs; and alſo, from a wiſh to ſerve them, by uſeful ſuggeſtions, which cannot be done when the avenues are totally ſhut againſt advice by prejudice and averſion.

But at the ſame time he will poſſeſs and diſplay a firmneſs of mind, which in the end cannot fail of overcoming an ill-grounded audacity. His true

ſpirit

ſpirit will cauſe their falſe ſpirit to evaporate, as the culinary fire is extinguiſhed by the rays of the ſun.

I have indeed obſerved, that the great pretenders to ſpirit are uſually deſtitute of true courage. They are mean and cowardly; but they wiſh to compenſate the want of real manlineſs, by that noiſe and rudeneſs which they are weak enough to conſider as infallible ſymptoms of it. The world is too eaſily deceived by appearances; and many modeſt ſpirits, which in a real exigency would diſplay real fortitude, are borne down by the inſolent airs of mere bravadoes. When a man of ſolid merit riſes up againſt them, they crouch before him; for, in this inſtance, as well as in all others, truth is great, and will ultimately prevail.

Real merit, true genius, unaffected courage, are always diſtinguiſhed by an air of moderation. They make few pretenſions; they are content with being excellent, and leave their gold to find its proper eſteem, by its nature, weight, and luſtre. The tinſel glitters on the tawdry veſtment, and fools admire; but let it be the care of every one who aſpires at the excellence of a worthy and liberal character, to adorn himſelf with ſolid and uſeful ornaments, which will ſecure him the eſteem of all judicious men, while children and weak perſons only are caught by the brilliancy of falſe ſpangles and ſuperficial embroidery *.

* The life of that *animal* called *an Oxonian*, or *Cantab Buck*, is uſually ſpent in the following manner; the morning, in riding for an appetite, and dreſſing for dinner; the afternoon and evening, over the bottle; and the nights, in a riot. After all this diſplay of ſpirit, it is likely that immediately on taking his bachelor's degree he muſt be ordained, and go forth to take care of the religious ſtate of ſome populous pariſh for forty pounds a-year. Debt, diſgrace, and irretrievable inſignificancy,

are the conſequences of this early extravagance. Is that writer then an enemy to the univerſities, who attempts to prevent ſuch evils, by endeavouring to render the pride, folly, and ignorance of young academics ridiculous, and by recommending an attention to the proper buſineſs of the places, ſtudy and diſcipline?

SECTION LVIII.

ON THE PECULIAR PROPRIETY OF LEARNING AND PHILOSOPHY IN THOSE WHO POSSESS A HIGH RANK.

Præclari nomine tantùm.
To be conſpicuous for a name alone! JUV.

IN barbarous ages and countries, in which all orders are nearly on an equality in point of mental improvement, rank and titles may perhaps give an enviable diſtinction, independently of perſonal character. But where learning and civilization are univerſally diffuſed, as in this country, the want of perſonal character will deprive the great (as they are properly called, in a civil ſenſe) of the power to excite general eſteem.

No opinion could therefore be advanced more injurious to the poſſeſſors of civil honours, than that which tends to prevent a due cultivation of their minds, becauſe they are elevated above the neceſſity of profeſſional ſkill and labour. It has been common in England to beſtow great attention on the education of the younger ſons in great families, and to neglect the heir. And from this moſt egregious abſurdity it has happened, that the poſſeſſors of fortunes, thoſe whoſe actions are of the moſt importance in their conſequences, have been totally unqualified to ſupport their hereditary dignity.

dignity. Many of them have been diſtinguiſhed only by weakneſs, wickedneſs, inſolence, and a title.

I am certain nothing can be more reaſonable than that a ſingular degree of diligence ſhould be exerted in the education of men who are to draw the notice of the world upon them by the luſtre of a peerage, and to ſit in the ſenate-houſe as hereditary lawgivers. If the order of nobility conſulted little elſe than the preſervation of its own dignity, it would act moſt prudently in requiring, in its ſucceſſors, a peculiar degree of improvement. All civil honour depends on public eſteem; and though cuſtom and uſage may preſerve an external reſpect for titles during a long time, yet they will certainly fall into contempt, when at laſt they ſhall be diſcovered to be nothing but deluſive pageantry, when it ſhall appear that they ſerve as the ſubſtitutes of merit; and that they give men the preſumption and pride of excellence, without the reality.

Internal dignity, correſponding with external, cannot but carry with it great influence. Some reſpect is naturally paid to titles and rank; but when it is found that they are juſtly due to the merit of him who is inveſted with them, they command a degree of veneration.

Let me then exhort young men of faſhion to become men of competent learning alſo. I would not be miſunderſtood. I am not ſolicitous that they ſhould be devoted to letters, as if they were to be profeſſors; or as if they could poſſibly ſpend all their time in contemplation. They are deſtined to an active life, and in that life they may certainly render themſelves uſeful members of ſociety. But I aſk, in what does the activity of a gentleman, whoſe fortune is independent, conſiſt? Does it not conſiſt in the activity of his mind? As a preparation, therefore, for ſuch activity, is it poſſible to

beſtow too much time in the purſuit of ſcience, or in ſtrengthening and adorning the rational faculties?

I know too much of human affairs to recommend extremes. I recommend not books or contemplation ſo as to exclude every thing elſe. But I know that the mind is in truth the man; and that all buſineſs is conducted by the exertion of the mental powers. I argue, then, that the improvement of the minds of a ſociety, is like adding elaſticity to the main ſpring of a complicated machine. Let that be in a due ſtate of perfection, and it will move every thing elſe in the degree and manner in which it ought to move. I add, that the minds of the great have more influence in the regulation of affairs, than thoſe of the lower orders; and I proceed to conclude, that it is therefore a moſt valuable object, to ſecure to the great a ſolid and comprehenſive education *.

But

* From ſome curious paſſages in *Lord Melcombe's* curious *Diary*, we learn the lamentable truth, that a VERY HIGH STATION is in general unfavourable to the purpoſes of education. I beg leave to quote one or two paſſages, in which the mother of our PRESENT KING ſpeaks of the conduct of her ſon's education. . . . . That ſuch a character (ſaid the PRINCESS DOWAGER, ſpeaking of a perſon propoſed as proper for the PRINCE's bride) would not do with GEORGE; it would not only hurt him in his public, but make him uneaſy in his private ſituation; that he was not a wild, diſſipated boy, but good-natured and cheerful, with a ſerious caſt; upon the whole, *that thoſe about him knew him no more, than if they had never ſeen him.* That he was not quick, but, with thoſe he was acquainted, applicable, and intelligent. HIS EDUCATION HAD GIVEN HER MUCH PAIN; his BOOK-LEARNING ſhe was no judge of, though ſhe ſuppoſed it SMALL or USELESS; but ſhe hoped he might have been inſtructed in the

But it will be ſaid, that the great, who are to appear in court, and to make their way by inſinuation and addreſs, find it particularly neceſſary to

the *general underſtanding of things*. That ſhe did not know Lord Waldgrave, and as to Mr. Stone, if ſhe was to live forty years in the houſe with him, ſhe ſhould never be better acquainted with him than ſhe was. She once deſired him *to inform the prince about the conſtitution*, but he DECLINED IT, to avoid *giving jealouſy* to the *Biſhop of Norwich*; and that ſhe had mentioned it again, but that he *ſtill declined it*, as not being in *his* PROVINCE *(ſo between two ſtools!)*. Pray, Madam, ſaid I, what is his *province?* She ſaid ſhe *did not know*, unleſs it was TO GO BEFORE THE PRINCE UPSTAIRS; to WALK WITH him ſometimes, ſeldomer to ride with him, and now and then to dine with him: but when they *did walk together, the prince generally took that time to think of his own affairs, and* TO SAY NOTHING. . . . . I then took the liberty to aſk her, what ſhe thought the real diſpoſition of the prince to be? She ſaid, that I knew him almoſt as well as ſhe did; that he was very honeſt, but ſhe wiſhed he was a little more forward, and leſs childiſh, at his age; that ſhe hoped his *preceptors would improve him*. I begged to know *what method they took*; *what they read to him*, or *made him read*, and whether he ſhewed a particular inclination to any of the people about him. She ſaid SHE REALLY DID NOT WELL KNOW WHAT THEY TAUGHT HIM; but to ſpeak freely, ſhe was afraid NOT MUCH: that they were in the country and FOLLOWED THEIR DIVERSIONS, and not MUCH ELSE that ſhe could diſcover; that we muſt hope it would be better, when we came to town. I ſaid, that *I did not much regard* BOOKS; that what I moſt wiſhed was, that his ROYAL HIGHNESS ſhould begin to learn the *uſages and knowledge of the world*; be informed of the *general frame and nature of this government* and conſtitution, and of the general courſe and manners of buſineſs, without his DESCENDING INTO MINUTIAS. She ſaid, ſhe was of my opinion, and that Stone told her, that when he talked to the prince upon thoſe ſubjects, he

to pay their very firſt attention to the art of pleaſing, to the acquiſition of graceful qualities, of political cunning, and a winning addreſs. It is certainly right that every gentleman ſhould poſſeſs the poliſh of external manners, as well as of polite knowledge. But if, in order to acquire the graces of external behaviour, it be neceſſary to relinquiſh manly ſtudies, I think of the two I would rather renounce the ſhining than the ſolid. But I am ſure it is not neceſſary. On the contrary, I am of opinion that ſolid knowledge, and the improvement of the mind in that pleaſing kind of learning which conſtitutes polite letters, has an immediate tendency to render the mind polite. And it will require no proof, that a polite mind is the ſecureſt ſource of a truly polite behaviour.

Let us ſuppoſe the caſe of a graceful and faſhionable peer, or member of the lower ſenate, who has

he ſeemed to give a proper attention, and made pertinent remarks: that Stone was a ſenſible man, and capable of inſtructing in things, as well as in books: that *Lord Harcourt* and the prince agreed very well, but ſhe thought, that he *could not learn much from his Lordſhip:* that Scot, in her opinion, was a very proper preceptor; but that for the GOOD BISHOP he might be, and ſhe ſuppoſed he was, a MIGHTY LEARNED MAN, but he did not ſeem to her very proper to convey knowledge to children; he had not that clearneſs, ſhe thought, neceſſary: ſhe did not well comprehend him herſelf, his thoughts ſeemed to be too many for his words. That ſhe did not obſerve the prince to take very particularly to any body about him, but to his brother Edward, and ſhe was very glad of it, for the YOUNG PEOPLE OF QUALITY WERE SO ILL EDUCATED, AND SO VERY VICIOUS, THAT THEY FRIGHTENED HER." Lord MELCOMBE.

How much are the miſtakes of the great to be pitied, when with all the expence of appointed governors and tutors, they are often worſe educated than charity boys!

paid

paid but little attention to the improvement of his faculties; and that of another, who at the ſame time that he has furniſhed himſelf with the externals of a gentleman, has made great advances in real and univerſal knowledge. The firſt makes a very conſpicuous appearance in the drawing-room, and on a birth-night; but who ſhines moſt conſpicuouſly and laudably in the ſenate and in the cabinet? To whom does the world pay obedience; and to whom *ought* honours and emoluments to fall? To the mere man of faſhion; or to the ſcholar, the philoſopher, the ſtateſman, and the gentleman combined?

Inſtead, therefore, of making an allowance of habitual idleneſs to the gentleman of rank and fortune, I think it right to demand of him an extraordinary application to the arts which improve the mind: his friends, his country, his own rank, demand it; and without it, with all his titles, ſeats, parks, and eſtates, he will be looked upon as little and inſignificant by thoſe who are out of the ſphere of his pecuniary or preferment-beſtowing influence. He may buy the forms of external reſpect; but eſteem and reverence muſt be won by perſonal merit. Here money loſes her dominion.

SECTION LIX.

ON THE IMPROVEMENT OF REASON.

Vita didicere magiſtra.
They learned under the tuition of experience. JUV.

"God has not been ſo ſparing to men, to make them barely two-egged creatures, and left it to Ariſtotle to make them rational."
LOCKE.

As reaſon is the faculty by which all improvement is to be made in ſcience, the original inſtitutors of univerſities ſeem very wiſely to have placed

placed the cultivation of it among the firſt purſuits in the academical courſe. But they unfortunately miſtook the means of ſucceeding in their laudable intention. They recommended, or rather required, with tyrannical authority, the ſtudy of ſcholaſtic logic, and the acquiſition of ſkill in ſyllogiſtic diſputation.

Scholaſtic logic conſtitutes an ingenious art, and may be very properly attended to by thoſe who chiefly ſeek amuſement in ſtudy, and who are capable of deriving it from ſubtle ſpeculation. But with reſpect to its being what it has claimed to be, the beſt method of directing and improving the powers of reaſon, with which it has pleaſed God to bleſs his creature man, I muſt take the liberty of doubting whether it poſſeſſes any ſuch excellence. Among other proofs which I could advance, I will ſelect but one: the men who have devoted moſt of their time to ſcholaſtic logic, that is, the reſident fellows of colleges, and the officers who have preſided in the ſchools of the univerſities, have never diſplayed any ſuperior ſtrength in this faculty of REASON, when they have departed from the ſhade of a college life, to the ſunſhine of real buſineſs in employments of truſt and honour. Neither have they been the moſt ſucceſsful cultivators of literature.

Logic pretends to aſſiſt our ſimple apprehenſion, our judgment, our mode of argumentation, and our method of arrangement.

I am fully convinced, that it can afford no new ſtrength to the natural powers of perception. And I think its utility, in improving the judgment, very diſputable. It may poſſeſs ſome influence, in directing the mode of argumentation, and in facilitating method; but it has been extolled for theſe effects far beyond its real efficacy.

I mean

I mean not, however, to diſcourage all attention to logic. Logic has long conſtituted a part of every ſcholar's education. To be totally ignorant of it, would be an inconvenient and diſgraceful defect in a man of letters.

The ſtudent ſhould therefore read, under the direction of ſome inſtructor who has gone before him, ſelect parts of Watts's Logic. If he have time he may, together with Watts, read Wallis, Saunderſon, and Aldrich; but I really think the ſubtleties of the art, which conſiſt of abſtruſe terms, with very little meaning; and of nice diſtinctions, with very little difference, and no utility; cannot recompenſe the ſtudent for the time which a ſucceſsful ſtudy of them muſt require.

Logic is not the beſt mode of improving the reaſon of man. Various reading, reflection, experience, and converſation, are certainly more efficacious. But, as I ſaid before, the ſtudent who endeavours to obtain the knowledge of a general ſcholar, ought to devote ſome of his time to a ſhort courſe of reading in the above-mentioned writers on logic.

I think it a good argument of the falſe pretences of logic, that inſtead of maturing the powers of reaſon, it requires them in a ſtate of maturity before it can be underſtood. If a treatiſe on logic were placed in the hands of a rude and uninformed man, it would be no leſs unintelligible to him than the moſt abſtruſe theorem in geometry. His reaſon would never be called forth or improved by its aſſiſtance. In ſhort, logic requires a ſtate of reaſon already greatly improved, before it can be completely apprehended.

There are, indeed, in ſome controverſial and argumentative treatiſes, ſuch ſubtle diſputations, as might lead to a wrong concluſion, without the aſſiſtance of that part of logic which teaches the manner

manner of detecting ſophiſms. But this kind of writing is now very little regarded in the world; and it is certainly true, that a ſtrong underſtanding will detect all fallacies, notwithſtanding the art with which they are introduced, by the force of its natural ſagacity, duly improved by education and experience.

My advice to the ſtudent, on the ſubject of logical ſtudies, is briefly, that he read with attention the uſual books on the ſubject, ſuch as are already enumerated; but that he do not devote a great deal of time to them; that he totally neglect that ſyllogiſtic diſputation, which engages ſo much attention in the univerſities; and that he ſeek the improvement of his reaſon, in reading the moſt eſteemed books, and converſing with the moſt eſteemed men; and making his own reflections on every thing which attracts his obſervation.

Watts's Logic, and his Improvement of the Mind, which he meant to be a ſupplement to his Logic, are certainly very uſeful books, and particularly adapted to young men on their entrance on logical, or rather on academical ſtudies. Watts was a moſt excellent man, and a laborious ſcholar. His ſtyle, however, is not elegant; and it may be thought by ſome, that he introduces religion where the ſubject cannot admit it without violence. But this aroſe from a ſincere piety, and a deſire of doing all for the glory of God. It certainly can do no injury to a young man, and may conduce to ſomething more valuable than learning.

I rather recommend Watts than Wallis and Saunderſon, though I know they are moſt excellent authors. But their Latin is barbarous. They ſtudied perſpicuity more than elegance; and I ſhould be ſorry that the number ſhould be encreaſed of thoſe ſcholars who have loſt their taſte and

and polite learning, in the ſtudy of ſuch dreary and drowſy authors as wrote in the barbarous diction of Burgerſdycke.

SECTION LX.

ON FOREIGN TRAVEL.

Ad quæ noſcenda iter ingredi, tranſmittere mare ſolemus; ea ſub oculis poſita negligimus. *The very things which we go journies and voyages to ſee, we paſs over unnoticed, even when they lie before our eyes.* PLIN.

Μακάριος ἀνὴρ εὐτυχῶν ΟΙΚΟΙ ΜΕΝΕΙ. *Happy the man who, being well off, knows it, and ſtays at home.* EURIP.

I MEAN not to recapitulate the remarks that have been made for and againſt foreign travel by writers, who have taken only a partial view, or who have deviated into declamation. I ſhall not cite many aphoriſms or examples of the wiſe ancients; but ſhall briefly conſider a few points, which, according to the preſent ſyſtem of things, appear to be the moſt eſſential.

With reſpect to its utility, there can be no doubt but that a mind, properly prepared, will derive from it great and laſting advantages. It muſt open ſources of knowledge, and furniſh opportunities of reflection, which cannot be obtained by him who never leaves his own country.

But I muſt join * in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is neceſſary to enable the mind to derive advantage, and avoid inconvenience, from viſiting a foreign nation. To expect that boys ſhould make obſervations on men

* I ſay JOIN, for every writer on this ſubject agrees in diſapproving very early travel.

and

and manners, ſhould weigh and compare the laws, inſtitutions, cuſtoms, and characteriſtics of various people, is to expect an impoſſibility. It is no leſs abſurd to ſuppoſe, that boys will not be ſtruck and captivated with vanity and trifles.

I therefore adviſe, that a pupil ſhall not be ſent to travel till he has paſſed through a capital ſchool, and arrived at the age of nineteen. Indeed I wiſh that he might ſpend four years at the univerſity, when it ſhall be reformed; but I know this requiſition will not often be complied with. Parents, in our age and country, are impatient to thruſt their ſons into the world, to puſh them into the ſenate before they have a beard, and to urge them to offices of command in the army and in the navy, almoſt as ſoon as they come from the nurſery. Many evils, national as well as private, are the conſequence; but when avarice * and ambition ſolicit, reaſon, philoſophy, and propriety, ſcarcely find a hearing. National calamities can alone remedy this, and many other abuſes which will inſinuate themſelves, and abound, till the evil which they occaſion becomes too heavy to be longer borne; when it will become its own remedy.

I wiſh alſo, that no pupil, who is not certainly known to be poſſeſſed of parts, ſhould be ſuffered to travel. A weak youth will learn only to make his weakneſs more conſpicuous. Grimace, affec-

* Scilicet omnibus artibus antiſtat ſpes lucri; et formoſior eſt cumulus auri, quam quicquid Græci Latinique delirantes ſcripſerunt. Ex hoc numero deinde veniunt ad GUBERNACULA REIPUB. interſunt et præſunt CONCILIIS REGUM. O Pater, O Patria! *In truth, the hope of gain ſuperſedes all the arts; a heap of gold is more beautiful than any thing the fooliſh Greeks and Latins have written. From this tribe young fellows come to the helm of the ſtate, and are preſent or preſide at the councils of kings.* —O *my country*, &c.

tation,

tation, and an overbearing inſolence, will conſtitute his acquiſitions. He will learn to remove that veil of diffidence which ſerved to conceal his defects, and which, if he had not left his paternal roof, he might have happily retained. No character is better known, nor oftener expoſed to comic ridicule, than that of the empty coxcomb, who aſſumes foreign modes of external behaviour *. He who goes out a fool indeed, but only ſuch a fool as may be tolerated, will return inſufferable. This is an additional reaſon for deferring his miſſion till the age of nineteen or twenty. By that time parents and ſuperintendants of education will be enabled to form a juſt opinion of his abilities. At the age of twelve or thirteen, or even later, they will often be miſtaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is abſolutely neceſſary, in order to be delivered from local prejudice in favour of our country. Prejudices in favour of our country are indeed eaſily removed by ſpending our early days in another †. But is there no danger leſt theſe innocent

* "If one have been a traveller, and can court his miſtreſs in broken French, wear his clothes neatly in the neweſt faſhion, diſcourſe of lords, ladies, towns, palaces, and cities, he is complete, and to be admired. . . . . Yet theſe men muſt be our *patrons*, our governors too ſometimes, ſtateſmen, magiſtrates, NOBLE, GREAT, AND WISE BY INHERITANCE." BURTON.

Jure hæreditario ſapere jubentur.

They are compelled to be wiſe by hereditary right.

EUPHORMIO.

See the laſt ſection of Biſhop Berkley's Minute Philoſopher.

† Quam illud periculoſum quòd ab ætate primâ ſic a parentibus dimiſſus incipiat contemnere domeſtica, mirari

cent and uſeful prejudices ſhould be changed for others equally unreaſonable, and really pernicious? Is it not likely, that prejudices * in favour of our country being removed, prejudices againſt it may find admiſſion? I am ſure it has often happened †.

And

rari peregrina. Publicæ ſalutis eſt fundamentum amor ERGA PATRIAM. At eum ratione juſtâ integroque animo concipere qui poſſit, cui ſtatim, poſtquam res diſcriminare, nigrumque ab albo cœpit diſtinguere, perſuaſum eſt, ubique meliùs, decentiùs, peritiùs, quàm apud ſuos, commodis juventutis conſuli, vitæque rectè degendæ conſilia præceptaque dari? . . . Verum eſt adhuc periculoſius, quod hoc pacto incipiat habere ingenium non ſuæ, verùm peregrinæ, aliquando et *hoſtili* reipublicæ conforme. *How dangerous is it that from the earlieſt age, thus diſmiſſed from his parents, he begins to deſpiſe things at home, and to admire every thing foreign. The love of one's country is the foundation of the public ſafety; but how can he conceive it rightly and fully, who is taught, before he can diſcriminate things, and ſeparate black from white, that youth is better, more decently and ſkilfully taken care of, and that rules of conduct are more advantageouſly learned any where than among his own countrymen? And it is a circumſtance ſtill more dangerous, that by theſe means he begins to have a mind, conformed, not to his own, but to a foreign, and ſometimes a hoſtile ſtate.*

SCHEFFERUS.

* A conceited affectation of peculiar *liberality*, and of freedom from PREJUDICE, diſtinguiſhes many who in this age pretend to the name and character of philoſophers. PREJUDICES, in the idea of deſigning, ſuperficial, or vain men, comprehend in them all our beſt attachments—all our moral, patriotic, and religious principles. The fooliſh fear of being under the influence of prejudices, falſely ſo called, is every day looſening all the ties both of civil and eccleſiaſtical government. What muſt enſue if this folly ſhould become general, but firſt ANARCHY and then DESPOTISM?

† We owe to this evil cuſtom, thoſe numerous and CONCEITED perſons who come home, and endeavour to explode,

And I am alſo ſure, that however a modern philoſopher may inveigh againſt that honeſt preference which an Engliſhman gives to his nation, it is a natural attachment, and attended with effects greatly beneficial. I will avow myſelf to be ſo truly an Engliſhman in this particular, as to think this preference not an ill-grounded prejudice, but fully juſtified by real obſervation and by fair compariſon. Corrupted as we are, I think we have not kept pace in corruption with ſome of our admired neighbours. And I will add, that the corruption at preſent prevailing among us, if it does not originate, is greatly encreaſed, by our too frequent intercourſe with France and Italy.

I could indeed almoſt wiſh that travel were not conſidered as a neceſſary part of juvenile education. I wiſh not that travel ſhould be prohibited; but I would have its advantages ſought by men at a maturer age, after they are ſettled; who, during the intervals of buſineſs, and thoſe receſſes which are allowed in almoſt every mode of life, might take a voyage to a neighbouring country, and, by the ſtrength of their underſtandings and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traverſing all Europe under the age of twenty *.

They

explode, by cenſure and ridicule, all our hereditary virtues, CONJUGAL and paternal, public and domeſtic.

* Milton ſpeaking of travel in our own country has this paſſage:

"In thoſe vernal ſeaſons of the year, when the air is calm and pleaſant, it were an injury and ſullenneſs againſt nature, not to go out and ſee her riches, and partake in her rejoicing with heaven and earth. I ſhould not therefore be a perſuader to them of ſtudying much then, after two or three years that they have laid their grounds, but to ride out in companies with prudent and

ſtaid

They ſhould go as philoſophers, when they are capable of conducting themſelves, both in the ſearch of knowledge and their moral behaviour. Travel undertaken in this manner, and after a valuable ſtore of learning, and a knowledge of our native country, is acquired, is one of the beſt methods of accompliſhing the human mind. It crowns and completes all its other improvements. A few months occaſionally ſpent in France, or Italy, or Holland, or Switzerland, at or between the age of thirty or forty, will enrich the underſtanding of a man of ſenſe with valuable treaſure. He will then ſearch for gold, and find it in abundance; while,

ſtaid guides, to all the quarters of the land; learning and obſerving all places of ſtrength, all commodities of building and of ſoil, for towns and tillage, harbours, and ports for trade; ſometimes taking ſea, as far as to our navy, to learn there alſo what they can on the practical knowledge of ſailing and of ſea-fight. Theſe ways would try all their peculiar gifts of nature; and if there were any ſecret excellence among them, would fetch it out, and give it fair opportunities to advance itſelf by, which could not but mightily redound to the good of this nation, and bring into FASHION AGAIN THOSE OLD ADMIRED VIRTUES AND EXCELLENCIES, with far more advantage, now, in this purity of Chriſtian knowledge; nor ſhall we then need the Monſieurs of Paris to take our hopeful youth into their ſlight and prodigal cuſtodies, and ſend them over back again transformed into MIMICS, APES, AND KICKSHOES *. But if they deſire to ſee other countries at THREE OR FOUR AND TWENTY YEARS of age, NOT TO LEARN PRINCIPLES, but to enlarge experience, and make wiſe obſervations, they will by that time be ſuch as ſhall deſerve the regard and honour of all men where they paſs, and the ſociety and friendſhip of thoſe in all places who are beſt and moſt eminent; and perhaps then other nations will be glad to VISIT us for their breeding, or elſe to IMITATE us in their own country." MILTON's Tractate.

* This odd word is a corruption of *quelque choſe*.

at

at a boyiſh age, he would have been fully employed and ſufficiently ſatisfied in procuring droſs or tinſel, inſtead of bullion.

But ſince to reform the world, as the poet ſays, is a vaſt deſign, and the deſign commonly proves abortive, a writer muſt be contented with giving ſuch admonitions as may permit it to proceed in its own way with the leaſt inconvenience. As therefore mere boys will certainly continue to be ſent on their travels, notwithſtanding all that reaſon can advance againſt it; it remains that ſuch directions be given as may at leaſt prevent them from incurring evil, if they cannot obtain advantage.

Much of the ſucceſs certainly depends on the choice of the tutor or travelling companion. He ſhould be a grave, reſpectable man, of a mature age. A very young man, or a man of levity, however great his merit, learning, or ingenuity, will not be proper; becauſe he will not have that natural authority, and that perſonal dignity, which command attention and obedience. A grave and good man will watch over the morals and the religion of his pupil; both which, according to the preſent modes of conducting travel, are commonly ſhaken from the baſis, and levelled with the duſt, before the end of the peregrination. In their place ſucceed univerſal ſcepticiſm and unbounded libertiniſm *. But a tutor of character and principle

* Ἀναρχία μὲν γὰρ, ἣν ἔνιοι τῶν νέων ἐλευθερίαν ἀπαιδευσίᾳ νομίζουσι, χαλεπωτέρους ἐκείνων τῶν ἐν παισὶ διδασκάλων καὶ παιδαγωγῶν δεσπότας ἔφυσεν, ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΩΣΠΕΡ ΕΚ ΔΕΣΜΩΝ ΛΥΘΕΙΣΑΣ. *An abſolute freedom from all reſtraint, which ſome young men, for* WANT OF A PROPER EDUCATION, *think liberty, ſets over them harder maſters than their tutors and ſchoolmaſters—even their own deſires, let looſe, as it were, like wild beaſts from chains.* PLUTARCH.

ciple will reſolve to bring his pupil home, if it is poſſible, not worſe in any reſpect than he was on his departure.

It is a known fact, that they who, at too early an age, ſpend much time on the continent, ſeldom retain that religion in which their good forefathers lived and died. They commonly become the diſciples of the faſhionable philoſophers, and are led aſtray by the falſe lights of falſe wit, or loſt amidſt the clouds of metaphyſics.

So many, indeed, are the dangers attending foreign travel, that they whoſe ſituation and circumſtances will not permit them to engage in it, need not repine. Our own country abounds with objects ſufficient to excite, and amply to repay, the labour of enquiry. And to prove that foreign travel is not abſolutely neceſſary to give the full improvement to the human mind, we may recollect many eminent perſons, who have been richly adorned with every accompliſhment of the gentleman, and furniſhed with all the lights of the man of ſenſe and extenſive knowledge, though they never left their native ſhore *.

Yet the modern knights-errant, who encounter the gigantic phantom, PREJUDICE, would deſtroy all the eſtabliſhed reſtraints of ſchools, colleges, &c. and leave every individual in a ſtate of abſolute libertiniſm.

* I will beg leave to recommend one example, that of Cicero, as a model for the conduct of travel.

" He did not ſet out till he had completed his education at home . . . and after he had acquired, in his own country, whatever was proper to form a worthy citizen and magiſtrate of Rome, he went confirmed, by a *maturity of age and reaſon*, againſt the impreſſions of vice. . . In a tour the moſt delightful of the world, he ſaw every thing that could entertain a curious traveller, yet ſtaid no where any longer than his benefit, not his pleaſure, detained him. By his previous knowledge of the laws of Rome, he was able to compare

them with thoſe of other cities, and to bring back with him whatever he found uſeful either to his country or himſelf. He was lodged, wherever he came, in the houſes of the great and eminent, not ſo much for their birth and wealth, as their virtue, knowledge, and learning: theſe he made the conſtant companions of his travels. . . . It is no wonder that he brought back every accompliſhment which could improve and adorn a man of ſenſe." MIDDLETON.

A writer of hiſtory, who, by an affected and meretricious ſtyle, unlike the manlineſs of the claſſical model, has caught the tranſient applauſe of faſhion, and who ſeems to be ambitious of acquiring diſtinction by recommending infidelity and libertiniſm ON PRINCIPLE, ſpeaks, conſiſtently with himſelf, thus highly of FRENCH MANNERS; thoſe effeminate manners which, in the honeſt warmth of an Engliſhman, I have been led, in this ſection, and on all occaſions, to reprobate:

"If Julian (ſays he) could now reviſit the CAPITAL of FRANCE, he might converſe with men of ſcience and genius, capable of underſtanding and of inſtructing a diſciple of the Greeks; HE MIGHT EXCUSE THE LIVELY AND GRACEFUL FOLLIES OF A NANION, whoſe martial ſpirit has never been enervated by the indulgence of luxury; and he muſt applaud the perfection of that INESTIMABLE art which ſoftens and refines and embelliſhes the intercourſe of ſocial life."—Worthy Patriot, enlightened Philoſopher!—quite free from *prejudices!*—enſhrine him among the wiſe men, and let him conſtitute the eighth—or, when the Grand Monarque ſhall have reduced England to a province, let his admirer be his vice-roy.

Whatever ſoftens, refines, and embelliſhes human life, in a proper degree, is certainly deſirable. But why muſt France be commended with ſuch warmth of approbation, as if ſhe poſſeſſed this ineſtimable art excluſively? I think, in this poliſhed and enlightened age, the art is known and practiſed in England, as much as is conſiſtent with the national character, and the preſervation of that manly ſpirit which is neceſſary to the exiſtence of civil liberty; an INESTIMABLE BLESSING, which enlarges and ennobles and ſecures all the natural rights and en-

joyments of human nature. I hate the civility that leads to ſervility.

I cannot think it conſiſtent with a good citizen and a lover of one's country, to admire and extol the *martial* ſpirit of that nation, which has ſo often been moſt hoſtile to all we hold dear, and behaved with ſuch perfidy during its old deſpotiſm, as would ſtigmatize an individual in private life with perpetual diſgrace.

As a ſuperintendant of education, I think myſelf bound thus publicly to diſapprove, on every proper occaſion, all works which tend to inſinuate corrupt and infidel principles into the boſoms of ingenuous youth. All may err from paſſion, and be pardoned; but to defend, and even recommend, moral corruption on principle, is a kind of wickedneſs which even candour muſt condemn as *diabolical.*

"In times of luxury and diſſipation, when every tenet of irreligion is greedily embraced, *what road to preſent applauſe can lie ſo open and ſecure as that of diſgracing religious belief, eſpecially if the writer help forward the vices of the times, by relaxing morals, as well as deſtroying principles?*—Such a writer can have little elſe to do, but to new-model the paradoxes of ancient ſcepticiſm, in order *to figure it in the world, and be regarded by the ſmatterers in literature and adepts in folly, as a prodigy of parts and learning.* Thus his vanity becomes deeply criminal, becauſe it is gratified at *the expence of his country's welfare.* But the conſolation which degenerate manners received from his fatal tenets, is repaid by *eager praiſe*; and vice impatiently drinks in and *applauds his hoarſe and boding voice, while, like a raven, he ſits croaking univerſal death, deſpair, and annihilation to the human kind.*"

BROWN.

CON-

CONCLUSION.

ON THE NECESSITY OF INCREASING THE PERSONAL MERIT OF THE COMMUNITY, BY GIVING A PROPER DIRECTION AND EFFICACY TO THE MODES OF EDUCATION.

Πᾶν γὰρ τὸ ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥΤΑΙ δὲ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ, καὶ τοῦτό ἐστι διαφανέστατον σημεῖον ΑΡΧΗΣ ΕΥ ΔΙΟΙΚΟΥΜΕΝΗΣ. περιέπει τε γὰρ ΤΟΥΣ ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥΜΑΤΑ, καὶ τὸν ΕΠΙΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ διανέμει, καὶ πληροῖ τας πόλεις ΤΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ. *Every thing to which due honour is paid, thrives; but that which is slighted, declines: and this (the payment of due honour) is the plainest symptom of a well-governed state. It both stimulates the subjects to honourable pursuits, and allots the proper degree of dignity to each of them, and furnishes the community with the best professions and employments.* JAMBLICHUS.

Liceat inter abruptam contumaciam et deforme obsequium pergere, iter ambitione ac periculis vacuum. *Let me be permitted to proceed in a path free from ambition and from danger, between rude contumacy on the one hand, and disgusting obsequiousness on the other.* TACITUS.

I WILL take for granted, what no accurate observer will be disposed to controvert, that there is a diversity of NATIONAL CHARACTER; a diversity not originating in the casual influence of arbitrary modes, but in nature *. And I will venture to advance, as equally true, that a nation no longer retains its dignity when it renounces its distinction.

* NAM ET GENTIBUS PROPRII MORES SUNT: nec idem in Barbaro, Romano, Græco, probabile est. *Even nations have their peculiar manners, nor is the same thing in a Barbarian, in a Roman, in a Grecian, equally probable.* QUINTILIAN.

When I turn my attention to my own country, I am willing to indulge the pleaſing idea, that I ſee ſomething in the national character of an Engliſhman, ſimilar to the ſpirit of an ancient Roman. Of the Roman, a gravity and a dignity were the ſtriking features. I mean not the diſguſting ſeverity of a pompous or puritanical exterior *; but that

* La FAUSSE GRANDEUR eſt farouche et inacceſſible; comme elle ſent ſon foible, elle ſe cache, ou du moins ne ſe montre pas de front, et ne ſe fait voir qu'autant qu'il faut pour impoſer. La VERITABLE GRANDEUR eſt libre, douce, familiere, populaire; elle ſe laiſſe toucher et manier; elle ne perd rien à être vûë de près. BRUYERE.

But be it remembered, that PERSONAL MERIT muſt conſtitute LA VERITABLE GRANDEUR.

" Greatneſs certainly does not conſiſt in pageantry and ſhow, in pomp and retinue; and though a perſon of quality will make uſe of theſe things to avoid ſingularity, *and to put the vulgar in mind of their obedience to authority*, yet he does not think himſelf *really the bigger for them:* for he knows that thoſe who have neither honeſty nor underſtanding, have oftentimes all this fine furniture about them. Farther, to be great, is not to be ſtarched, and formal, and ſupercilious; to ſwagger at our footmen, and brow-beat our inferiors. Such a behaviour looks as if a man was conſcious of his own inſignificancy; and that he had nothing but outſide, and noiſe, and ill-humour, to make himſelf conſiderable with: but he that is truly noble, has far different ſentiments, and turns his figure quite another way. *He hates to abridge the liberties, to depreſs the ſpirits, or any ways to impair the ſatisfaction of his neighbour. His greatneſs is eaſy, obliging, and agreeable; ſo that none have any juſt cauſe to wiſh it leſs.* And though he has a genuine kindneſs for all men; though he deſpiſes not the meaneſt mortal; but deſires to ſtand fair in the opinion of the world; ye the never courts any man's favour at the expence of juſtice, nor ſtrikes in with a popular miſtake. No,

that reſpectable appearance, which naturally reſults from ſentiments uniformly great; a gravity unallied to dullneſs, a dignity unconnected with opulence.

My opinion of this flattering reſemblance is not the effect of an unphiloſophical predilection, or fortuitouſly adopted. It is ſuggeſted by obſervation, and confirmed by a review of the annals of the Engliſh *. It is confirmed by their public conduct, ever generous, ſpirited †, humane; by their private lives, ſedate ‡, contemplative, independent; by their writings, ſolid, nervous, and breathing a ſpirit

No, he is ſenſible it is the part of true magnanimity to adhere unalterably to a wiſe choice; not to be over-run by noiſe and numbers, but to appear in defence of injured right, of neglected truth, notwithſtanding all the cenſure and diſadvantage they may ſometimes be under. To conclude his character: a great man is affable in his converſe, generous in his temper, and immovable in what he has maturely reſolved upon. And as proſperity does not make him haughty and imperious, ſo neither does adverſity ſink him into meanneſs and dejection: for if ever he ſhews more ſpirit than ordinary, it is when he is ill-uſed, and the world frowns upon him. *In ſhort, he is equally removed from the extremes of ſervility and pride; and ſcorns either to trample upon a worm, or ſneak to an emperor.*" COLLIER.

* To whom we may apply the words of Cicero: Neque enim ita *generati a natura* ſumus, ut ad ludum et jocum facti eſſe videamur, ſed ad *ſeveritatem* potiùs, et ad quædam ſtudia *graviora* atque majora. *For we do not ſeem to be formed by nature for play and jocularity, but rather for a manly ſeverity, and for purſuits of a graver and more important kind.* CIC.

† Les nations *libres* ſont *ſuperbes*. *Free nations are proud.* MONTESQUIEU.

‡ Non enim hilaritate, nec laſciviâ, nec riſu, aut joco comite LEVITATIS, ſed ſæpe etiam TRISTES firmitate

ſpirit of freedom and philanthropy, which almoſt reſcues human nature from the imputation of degeneracy.

Such has been the national character of Engliſhmen *. I will not ſurvey the preſent age † through the deceitful medium of ſplenetic obſervation. But he muſt be partial to a culpable extreme, and candid from a ſiniſter motive, who ſees not the national character abandoned for an imitative levity; an exchange obviouſly productive of conſequences which, beſides their moral evil, have rendered the reign of a pacific and a benevolent prince eminently calamitous.

The exiſtence of ſociety confeſſedly depends on a regular ſubordination. What deranges or diſturbs this regularity, even in the idea of the ſubaltern ranks, ſhakes the baſis of ſociety. All thoſe

et conſtantiâ, ſunt beati. *For it is not always by jollity that men are happy, nor wantonneſs, nor laughter, nor jocularity, the attendant of levity; but the* SERIOUS *alſo are often happy in their firmneſs and conſiſtency.* CIC.

* Fuimus. *We have been.*

† Ἴδιον ἀνθρώπου, τὸ καταμέμφεσθαι τὰ παρόντα.
It is characteriſtic of man to blame preſent things.
LONGINUS.

Vitio malignitatis humanæ vetera ſemper in laude, præſentia in faſtidio ſunt. *From the malignity of human nature, ancient things are praiſed, and the preſent loathed.*
De CAUSIS CORRUPTÆ ELOQ.

Erras, ſi exiſtimas noſtri ſæculi eſſe vitium, luxuriam et negligentiam boni moris; et alia quæ objicit ſuis quiſque temporibus. HOMINUM ſunt iſta, non temporum; nulla ætas vacavit a culpâ. *You are miſtaken if you think that luxury, and the neglect of good morals, and the other things which every one objects to his own times, are peculiar to our age. Theſe things are the marks of men, not of times. No age has been free from fault.* SENECA.

who

who are raiſed by civil diſtinctions above the level of natural equality *, are under obligations to preſerve an appearance of dignity adequate to their ſituation and correſpondent to their real importance †. Reſpect ſhould be decently exacted wherever it is due, not from a principle of pride, or from a littleneſs of mind ‡; but becauſe it facilitates the due degrees of neceſſary acquieſcence; becauſe it regulates the complex movements of the political machine. Even formality and dreſs §, though futile in themſelves when abſtractedly conſidered, and contemptible in a nation of philoſo-

* Magnum eſt perſonam in republicâ tueri principis, qui non animis ſolùm debet, ſed *oculis* ſervire civium. *It is a great thing to ſupport in a ſtate the character of a ruler, who is under obligations to conform himſelf, not only to the minds, but to the* EYES *of the citizens.* CIC.

† Τὸν τοῖς ἀλλοις ἐπιτάλευόντα καὶ ἐπιτάσσοντα χρὴ οὐ τῇ ἐξουσίᾳ μούνῃ τοῦ ἐπιτατέειν τε ἐπιτασσέιν, ἀλλὰ ΑΞΙΑ ΚΑΙ ΓΝΩΜΗ ΠΡΟΕΧΕΙΝ τῶν ἐπιτασσομένων. *He who governs and commands others, ought not to govern and command by dint of power only, but to have the ſuperiority over the governed in dignity and mental ability.* EUSEBIUS.

Nec tibi, quod eſt riſſimum, aut facilitas auctoritatem, aut ſeveritas amorem diminuat. *Nor let, which is however very uncommon, an eaſineſs of manners, diminiſh authority, nor ſeverity, love.* TACITUS.

‡ No; for, Eſt *anguſti* animi atque demiſſi, triumphi honorem atque *dignitatem* contemnere. Nam et *levitatis* eſt. *It is the mark of a little and abject mind to undervalue the honour and dignity of a triumph. For it is a mark of levity.* CIC.

§ Τοῖς εὐγενέσι καὶ καλοῖς μαλιστα καταπέπηγε κάλλος μὲν ἐπὶ τῆς ΟΨΕΩΣ, σωφροσύνη δὲ ἐπὶ τῆς ψύχης, ἀνδρέιαν δὲ, ἐπ' ἀμφοτέρων τούτων, χάριν τε ἐπὶ τῶν λόγων διαλελεῖν ἔχουσιν. *It is neceſſary that the high-born and the beautiful ſhould diſplay at the ſame time beauty indeed in their external appearance, moderation in their mind, but fortitude in both of theſe, and grace in all their words.* DEMOSTHENES.

phers, have been preſerved with care in the flouriſhing periods of an empire, becauſe they tended to PROMOTE TRANQUILLITY. They excited an awe among the rude and refractory, which enſured a ready ſubmiſſion to legal authority *. Let philoſophy boaſt its pretenſions, we are yet ſo conſtituted, that not only the uncultivated, but the enlightened alſo, are powerfully affected by external appearance †. Suſceptible nature admits the impreſſion

* Ο ΤΥΦΟΣ, ὥσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΛΕ, ΤΟΥΣ ΠΟΛΛΟΥΣ ἄγει. *External pomp leads the populace where it will, as a ſhepherd a flock of ſheep.* DIOGENES.

Ὅτι παυομένη ἡ ἐκ τοῦ βασιλικοῦ πλούτου τοῖς πολλοῖς ἐγγινομένη καταπληξις ἐυκαταφρονητον ἐποίει την βασιλειαν. *Becauſe when the ſtriking effect which is naturally produced by the appearance of kingly wealth and power on the* MANY, *ceaſes, it renders government contemptible.*

SOCRATIS Eccl. Hiſt.

† Parva ſunt hæc, (ſays Livy, ſpeaking of ceremonies,) ſed parva iſta non contemnendo majores noſtri maximam hanc rem fecerunt. *Theſe are little things, but by not deſpiſing little things our anceſtors made this ſtate ſo great.* LIVY.

Romulus ita ſancta jura generi hominum agreſti fore ratus, ſi ſe ipſe venerabilem inſignibus imperii feciſſet, cum cætero HABITU ſe AUGUSTIOREM tum maximè lictoribus duodecim ſumptis fecit.—*Romulus thinking that the laws would thus become more venerable to a ruſtic people, if he ſhould make himſelf reſpectable by the inſignia of power, rendered himſelf more auguſt, as by his appearance in other reſpects, ſo principally by taking twelve lictors in his retinue.* IDEM.

" The feather that adorns the royal bird, ſupports his flight; ſtrip him of his plumage, and you fix him to the earth." JUNIUS.

" And the wiſe Numa, (ſays Dr. South,) the ſucceſſor of Romulus, took the ſame courſe to enforce his religious laws. Sacerdotem creavit, inſignique eum veſte,

impreſſion previouſly to the interference of rational refinement. The remark is indiſputably juſt, and we may proceed to the application.

I ſay then, that of late it has been the whimſical affectation of the times to throw aſide all formality *, and to break down the barriers which reſtrained the obtruding footſtep of upſtart inſolence. The dreſs, diſtinctive of a profeſſion or an office, is ſtudiouſly laid aſide, as far as the obſtinacy of laws and cuſtoms will admit. The profeſſional or official manners are even more readily relinquiſhed. Though the moſt important end of the moſt important profeſſions and offices may be fruſtrated, yet it is thought a compenſation, that the individuals who fill them become agreeable †. They ceaſe to be venerable, to become agreeable ‡.

Public

veſte, et curuli regia ſellâ adornavit. That is, he adorned them with a rich robe and royal chair of ſtate; and in our judicatures, take away the trumpet, the ſcarlet, the attendance, and the lordſhip, (which would be to make juſtice naked as well as blind,) and the law would loſe much of its terror, and conſequently of its authority."

Ubi non eſt pudor
Nec cura juris, ſanctitas, pietas, fides,
Inſtabile regnum eſt.

* Paucis DECUS PUBLICUM curæ. *Few take care of the public honour.* TACITUS.

Da autorita LA CEREMONIA al alto. *Ceremony gives authority to the great.*

† They often act according to the opinion of Ovid:
Non bene conveniunt nec in unâ ſede morantur
Majeſtas et amor.
Reſpect and love are not eaſily rendered conſiſtent.

‡ Η νυν ὑπο τινων ΧΡΗΣΤΟΤΗΣ καλουμένη
Μεθῆκε τὸν ὅλον εἰς πονηρίαν βίον.
That quality, which ſome good-nature term,
Has brought much miſchief on the public weal.
MENANDER.

Public good is too remote an end to induce them to renounce the charms of eaſe. Indeed it muſt be confeſſed, that the arguments in favour of this voluntary degradation are often plauſible, and the motives ſometimes amiable. It is often cauſed by true humility, and a deteſtation of the unjuſt claims of hypocriſy. But I fear the general prevalence of that ſpontaneous abaſement which marks the age, and deſtroys the true national character, is often the GENUINE EFFECT OF A REAL WANT OF PERSONAL DIGNITY * OR SOLID MERIT; a defect which is often rendered more conſpicuous by the contraſt of a dignified appearance †. Real merit and external

But nothing *indecorous* or *incongruous* is generally agreeable. Great men, like great things, require a correſpondence of parts or circumſtances. Il faut que les grandes choſes aient de grandes parties; les grands hommes ont de grands bras, les grands arbres de grands branches, et les grandes montagnes ſont compoſées d'autres montagnes qui ſont au-deſſus et au-deſſous; c'eſt la nature des choſes qui fait cela. *Great things muſt have great parts; large men have large limbs, great trees have great branches, and great mountains are compoſed of other mountains one above another. It is the nature of things which occaſions this.* MONTESQUIEU.

Thus is taſte intereſted in maintaining an uniform dignity of character.

* Origo ei (dignitati) præcipuè AB INTERNA MAGNITUDINE, ID EST VIRTUTE; etſi externa etiam SPECIES GESTUS, CULTUS, aliquid addunt. *The origin of this dignity is chiefly from internal greatneſs, that is, from virtue, though external appearance, behaviour, and dreſs, add ſomething to it.* LIPSIUS.

† "There is a love of liberty, natural to us all, which makes men unwilling to ſubmit to their fellow-creatures, when they can diſcern no good reaſon for it; and indeed ſuch reluctance is not to be blamed, when they are required to obey VICIOUS AND CONTEMPTIBLE PERSONS

ternal grandeur muſt add a luſtre to each other, like the diamond, and the gold in which it is infixed. Pity would be loſt in laughter, if we were to ſee an idiot in the robe of royalty. But whatever is the motive, or however agreeable within a narrow circle the effects of the faſhion of aboliſhing all forms whatever, the miſchief of it is now felt in every part of the community.

The levelling principle, as it may be termed, has not heſitated to diveſt the chief magiſtrate of dignity, to inſult his perſon, to draw aſide the veil of majeſty, and to pollute the very FOUNTAIN OF HONOUR. The executive powers of government have been traduced in language level to the capacity of the meaneſt labourer who carouſes in the loweſt houſe of vulgar entertainment *. I am not one of thoſe who would promote the moſt diſtant tendency to deſpotiſm †; but I would promote ORDER and TRANQUILLITY, the moſt valuable ends of

PERSONS arrayed in the TRAPPINGS OF AUTHORITY." JORTIN.

In this age, a man's being vicious ſeems to be no bar to his being POPULAR, or rewarded by government or the people. Abilities alone are required; and theſe abilities, if analyſed, will be found to be little more than IMPUDENCE AND A SPIRIT OF ADVENTURE, commonly excited by want, and uncontrolled by principles of any ſort except thoſe of SELFISHNESS. Nothing can be a greater mark of national depravity, than the low eſtimation of GOODNESS OF HEART IN PUBLIC CHARACTERS; that nobleſt diſtinction of humanity.

* Such perſons ſhew, arrogantiam oris et contumacem animum, *that arrogance of ſpeech, and contumacy of mind*, go together. TACITUS.

† It has always been the policy of tyrants to DISCOURAGE perſonal merit; the doctrine of this book tends to INCREASE it.—I would have *real gold* and *real* diamonds, and then let them ſhine and ſparkle as much as poſſible.

civiliza-

civilization *. And I will aſſert, that when the perſons of the rulers, in any department of the ſtate, are rendered contemptible, the reverence neceſſary to reſtrain the vulgar is removed, and it is not wonderful that the conſequences are RIOT and confuſion. The ſymptoms have appeared, and plainly indicate the cauſe of the diſtemper. The infection of French † levity has prevaded the whole maſs of the Engliſh body politic.

Look into the ſenate of an empire, in extent, connexions, reſources, and glories, unrivalled. I will not be perſonal; though perſonality, in the preſent age, is the readieſt method to excite popular attention. I will ſay nothing of the diſſipated youth, the virulent rancour, the petulant abuſe, the infidel principles ‡, or the debauched morals, of

* Whether ſome perſons, who have miſled the vulgar by echoing the word LIBERTY, are not well characterized by Tacitus in the following paſſage, I leave the diſpaſſionate reader to judge: FALSÒ LIBERTATIS VOCABULUM AB IIS USURPATUM, QUI PRIVATIM DEGENERES, IN PUBLICUM EXITIOSI, NIHIL SPEI NISI PER DISCORDIAS HABEANT. *The word* LIBERTY *has been falſely uſed by perſons, who being* DEGENERATELY PROFLIGATE IN PRIVATE LIFE, AND MISCHIEVOUS IN PUBLIC, *had no* HOPES LEFT BUT IN FOMENTING DISCORD. TACITUS.

It is a remark juſtified by experience, that they who clamour loudeſt for liberty are often the moſt tyrannical in their diſpoſitions, and in private life. Their patriotiſm is uſually a compound of pride, ill-nature, diſappointment, and other malignant qualities.

† During the French *deſpotiſm*, "We laugh, we ſing, we feaſt, we play, we adopt every vanity, and catch at every lure thrown out to us by the *nation that is planning our deſtruction.*" BROWN.

‡ *Liberal principles* of religion, as they are called, have been thought by ſenſible perſons to ariſe not from the

of any one ſenator: the ſenatorial rank ſhould conſecrate the perſons who poſſeſs it. And yet I will be free to remark, that the characteriſtic of the ſenate-houſe is the faſhionable levity *. When Cyneas went out from the Roman ſenate, he reported that it was a congreſs of kings. Such was the auguſt aſſembly. How would he have been affected,

the enlarged minds of our rulers, but their *contempt of all religion*, or from *worldly*, though falſe, *policy*.

An evident partiality to Popery muſt be unpopular in this Proteſtant country among *the middle ranks*, that is, among thoſe in whom the remains of principle and national character are chiefly to be found. It muſt be wicked in a high degree, if the pope be *Antichriſt*, as Sir Iſaac Newton and many others have thought; whoſe hearts and underſtandings were at leaſt as good as thoſe of Hume, Voltaire, and many *profeſſed unbelievers*, who have concurred in altering laws which affect religion.

But, if you have courage enough publicly to avow a primitive zeal for the cauſe of Proteſtantiſm, or for many of the virtuous ſentiments and wholeſome practices of our good old Engliſh forefathers, immediately ſome TRAVELLED gentleman ſteps forth, and finically exclaims, How narrow-minded, how illiberal, how unphiloſophical, in theſe enlightened times, ſuch antiquated ideas! Univerſal libertiniſm, reſtrained only by POLITICAL compliance with what every prater terms vulgar prejudice, forms the wiſdom of theſe large-minded, liberal, and philoſophical gentlemen.

* "If ſenators ſeldom riſe in political ſtudy higher than the ſecuring of a borough; inſtead of hiſtory, be only read in novels; inſtead of legiſlation, in party pamphlets; inſtead of philoſophy, in irreligion; inſtead of manly and upright manners, in trifling entertainments, dreſs, and gaming: if this ſhould be their ruling character, what muſt be expected from ſuch eſtabliſhed ignorance, but errors in the firſt concoction?

"In

affected, had he ever ſeen the law-givers * of a diſtinguiſhed nation in the garb of grooms, and with the manners of a Merry-Andrew, laughing, jeſting,

" In a nation thus circumſtanced, you will ſee ſome of its moſt public and ſolemn aſſemblies turned into ſcenes of unmanly riot; inſtead of the dignity of freedom, the tumults of licentiouſneſs would prevail. Forwardneſs of young men without experience, *intemperate ridicule, diſſolute mirth, and loud peals of laughter*, would be the ruling character of ſuch an aſſembly.

" In the court of Areopagus, ſo little was ridicule regarded as the teſt of truth, that it was held an unpardonable offence to laugh while the aſſembly was ſitting." BROWN.

Αφεκτέον δὲ καὶ σκωμμάτων . . . καθαιρήσει τὶς τὸ ΣΕΜΝΟΝ τῆς ἀρχῆς ΓΕΛΩΤΟΠΟΙΕΙΝ πειρωμένῳ. *Perſons concerned in government muſt abſtain from jokes . . . . . He who endeavours to make a laugh will deſtroy the majeſty of government.* SOPATER.

* Eſt ei, cui reſpublica commiſſa eſt, neceſſaria oratio et ſapientia, quâ regat populos, quâ ſtabiliat leges, quâ *caſtiget improbos*, quâ tueatur *bonos*, quâ laudet claros viros, quâ præcepta laudis et ſalutis aptè ad perſuadendum edat ſuis civibus, quâ hortari ad *decus, revocare a flagitio*, conſolari poſſit afflictos, factaque et conſulta fortium et ſapientium, cum improborum *ignominiâ* ſempiternis monumentis prodere. Plerumque tamen ad honores adipiſcendos et ad rempublicam gerendem nudi veniunt et inermes, nullâ cognitione rerum, nullâ ſcientiâ ornati. *Eloquence and wiſdom are neceſſary for him to whom a ſhare in government is delegated, by both of which qualities he may govern the minds of the populace,* CHASTISE THE WICKED, *defend the good, give due praiſe to men of character, iſſue out virtuous and ſalutary precepts to his fellow-ſubjects, and ſuch as are well adapted to have weight with them, exhort them to have regard to their honour, call them back from their abandoned conduct, comfort the afflicted, and hand down, by everlaſting memorials, the deeds and the counſels of the brave and the wiſe, and ſtigmatize*

jesting, quarrelling, challenging, or affectedly inattentive during a debate *, which might terminate in the dismemberment of the empire. If we were not certain of the contrary, we might hastily conclude, that all who shew that they could have fiddled while Rome was burning, must partake in the other dispositions of a Nero.

Look on the judicial seat † where a human creature is placed to dispense life and death; to determine

matize the worthless with never-ceasing infamy. Yet, for the most part, they offer themselves as candidates for public honours, and a share of legislation, naked and unarmed, furnished with no knowledge of things, nor with one valuable science. CIC.

This happened when liberty and manly virtue were on the decline; and when levity was preparing the way for those monsters in human forms, many of the Roman emperors.

* With respect to the qualifications necessary to form a good speaker, let us hear Cicero:

Sic sentio, neminem in oratorum numero habendum, qui non sit omnibus iis artibus, quæ sunt libero dignæ, perpolitus; quibus ipsis, si in dicendo non utimur, TAMEN APPARET ATQUE EXTAT, utrum simus earum RUDES, an DIDICERIMUS. *Thus I think, that no man is to be deemed a good speaker who is not thoroughly polished with all those arts which are worthy a liberal man; which though we should not use in speaking, yet it appears and becomes very clear, whether we are unacquainted with them, or have learned them.* CICERO.

† Since the second edition of this book, I have met with a passage at the conclusion of a life of Judge Blackstone, which shews, that I am so fortunate as to concur in the opinions which that great man entertained on this subject. "A natural reserve and diffidence, which accompanied him from his earliest youth, and which he could never shake off, appeared to a casual observer, though it was only appearance, like pride; especially after

mine queſtions ſcarcely leſs intereſting than life, thoſe of liberty and property. Even there, on the very bench, where it once was uſual to be proverbially grave, ſymptoms have appeared of the faſhionable levity. Uſeful forms * are oſtentatiouſly renounced; and the ſingular dreſs which our fathers juſtly contrived to cauſe a veneration for the perſon of a judge, and a readier acquieſcence in his deciſions, is worn with apparent reluctance, or gradually diveſted of its power of exciting awe. The contempt which familiarity of appearance in ſuch a ſituation muſt produce, is diſregarded for the pleaſure of eaſe, and the character of render-

after he became a judge, when he THOUGHT IT HIS DUTY TO KEEP STRICTLY UP TO FORMS, (which as he was wont to obſerve, ARE NOW TOO MUCH LAID ASIDE,) AND NOT TO LESSEN THE RESPECT DUE TO THE DIGNITY AND GRAVITY OF HIS OFFICE, BY ANY OUTWARD LEVITY OF BEHAVIOUR."

* Eſt proprium munus magiſtratûs intelligere ſe gerere perſonam civitatis, debereque ejus *dignitatem*, et *decus* ſuſtinere. *The magiſtrate ought to underſtand, that he repreſents the perſon of the ſtate, and that he is obliged to ſupport its dignity and honour.* CIC.

Concurſio rerum externarum affert auctoritatem. *A concurrence of externals helps to give authority.* CIC.

Of theſe uſeful forms, we may truly ſay in the language of the ſchools, Forma dat eſſe rei. *The form gives eſſence to the thing.* If the people have prejudices, they are to be indulged in them, while they are innocent, for the ſake of tranquillity.

The contempt in which KNIGHTHOOD, which was a very proper reward for public and private worth, is now held, is very remarkable. The truth is, that the nation does not abound with men who have merit and dignity enough to preſerve an acquired title from ridicule. Titles, without merit, are nicknames. Doctors degrees are beginning to be diſgraceful. They are bought by knaves to deceive fools.

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ing ſuperiority leſs painful, by liberal condeſcenſion. But he who repreſents a king * in the actual performance of his moſt uſeful and ſacred office, the diſtribution of juſtice, muſt endeavour to appear awful to the rude ruffian and the miſcreant of ſociety, as well as agreeable to thoſe whoſe enlightened minds can look through the pageantry of an outſide †. Had theſe venerable officers been loved and revered as fathers, they probably would not have been inſulted either in the conflicts of party or the fury of riot ‡. There is a beauty in decorum, which renders the aſſumption of external dignity, when it is ſupported by mental and official importance, agreeable as well as venerable §. The mind is hurt with incongruity, when it finds a *bellus homo*, a *petit maitre* in the repreſentative of a king ‖. The aſs in the lion's ſkin excites ridicule when detect-

* Majus aliquod et excelſius a principe poſtulatur. *Something more magnificent and more elevated is required in a prince.*

† Nec tibi quid liceat, ſed quid feciſſe *decebit*,
Occurrat, mentemque domet *reſpectus honeſti*.
Do not only conſider what you may do conſiſtently with moral or legal right, but what it becomes you in ſuch circumſtances to do; and let a due ſenſe of the propriety of making a reſpectable appearance get the better of your inclination. CLAUDIAN.

‡ "Piety and virtue, in perſons of eminent place and dignity, are ſeated to great advantage, ſo as to caſt a luſtre on their very place, and by a ſtrong reflection double THE BEAMS OF MAJESTY." TILLOTSON.

§ Quam GRAVIS VERO, QUAM MAGNIFICA, quam conſtans conficitur perſona ſapientis! *How* GRAVE, HOW MAGNIFICENT, *how conſiſtent is the character of a truly wiſe man!* CIC.

‖ And yet this ſometimes happens,
—— quoties voluit Fortuna jocari.
As often as Fortune has choſen to divert herſelf with a good joke. JUVENAL.

ed;

ed; but the lion, in the exterior of the aſs, would receive real injury, inſult, and contempt. His voluntary abaſement would invite the heel of the vileſt animal. It ſhould be remembered, that there are more in a great city who reſemble Therſites than Ulyſſes.

All who are poſſeſſed of command ought to poſſeſs a GOOD CHARACTER *, and to maintain a reſpectable appearance even in the minute circumſtances of ordinary life. Opinion is one of the ſureſt foundations of authority. It is a confidence in the perſonal merit † of the commander, which renders

* Χαλεπὸν ἄρχεσθαι ὑπο χείρονος. *It is hard to be in ſubjection to a worſe man than one's ſelf.* DEMOCRITUS.

† See ſome excellent remarks in the notes on Philoſoph. Arrangements, from which I preſent the reader with the following:

" Epaminondas, (ſays Mr. Harris,) in his political capacity, was ſo great a man, that he raiſed his country, the commonwealth of Thebes, from a contemptible ſtate to take the lead in Greece; a dignity which the Thebans had never known before, and which fell, upon his loſs, never to riſe again. The SAME MAN WAS A PATTERN IN PRIVATE LIFE OF EVERY THING VIRTUOUS AND AMIABLE; ſo that Juſtin well remarks—Fuit autem incertum, VIR melior, an dux eſſet. *It was not eaſy to ſay whether he excelled moſt as a man or a general.*"

Cornelius Nepos having recorded the other parts of his education, adds—— At philoſophiæ præceptorem habuit Lyſim. . . . Cui quidem ſic fuit deditus, ut adoleſcens triſtem ac ſeverum ſenem omnibus æqualibus ſuis in familiaritate antepoſuerit, neque prius eum a ſe dimiſerit, quam doctrinis tanto anteceſſit condiſcipulos, ut facilè intelligi poſſet pari modo ſuperaturum omnes in cæteris artibus. *Lyſis was his maſter in philoſophy, to whom he was ſo devoted, that when a ſtripling, he preferred the company of that grave old man to that of thoſe of his own age;*

ders obedience cheerful and implicit, and cauſes an alacrity of execution, which power only ſeldom effects. Whether ſome miſcarriages in the naval and military * departments have not been indirectly cauſed by the ſelection of fine gentlemen, of agreeable triflers, of levity in appearance, le-

age; nor did he leave him till he ſurpaſſed his fellow-ſtudents ſo much in learning, that it was eaſy to be perceived that he would excel all in other purſuits. NEPOS.

Et certè non tulit ullos hæc civitas aut gloriâ clariores, aut AUCTORITATE GRAVIORES, AUT HUMANITATE POLITIORES, P. Africano, C. Lælio, L. Furio, qui ſecum eruditiſſimos homines ex Græcia palàm ſemper habuerunt. *And certainly this city never produced any men more famous, or of greater gravity and authority, than P. Africanus, C. Lælius, L. Furius, who always publicly aſſociated with the moſt learned men from Greece.* CICERO.

Of how much conſequence a good education was eſteemed by Philip king of Macedon, to a king and a commander, appears from a curious letter of Philip to Ariſtotle, preſerved by Gellius. I will tranſcribe it from Mr. Harris.

Φίλιππος Ἀριστοτέλει χαίρειν.

Ἴσθι μοι γεγονότα υἱόν· πολλὴν οὖν τοῖς θεοῖς χάριν ἔχω, οὐχ οὕτως ἐπὶ τῇ γενέσει τοῦ παιδὸς, ὡς ἐπὶ τῷ κατὰ τὴν σὴν ἡλικίαν αὐτὸν γενέσθαι· ἐλπίζω γὰρ αὐτον, ὑπὸ σοῦ τραφέντα καὶ παιδευθέντα, ἄξιον ἔσεσθαι κἀμοῦ, καὶ τῆς τῶν πραγμάτων διαδοχῆς.

Philip to Ariſtotle greeting.

Know that I have a ſon born. On this account I am greatly thankful to the gods, not ſo much for the birth of the child, as for his being born DURING YOUR TIMES: *for I hope that, by his being bred and educated* UNDER YOU, *he will become worthy of us, and worthy to ſucceed to the management of affairs.* A. GELL.

* Scipio ſemper inter arma et ſtudia verſatus, aut corpus periculis, aut animum diſciplinis exercuit. *Scipio was always employed between arms and ſtudies, and exerciſed either his body in danger, or his mind in purſuit of learning.* PATERCULUS.

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vity in converſation, and levity of principle, to command armaments *, I leave to my countrymen to determine. Whether it is not pernicious to a nation, that men of ſingularly BAD CHARACTER, if we may believe report, ſhould have the official right of † appointment in naval, military,

* SCIPIONI AFRICANO ſuâpte naturâ multa majeſtas inerat—adornabat habitus corporis non cultus munditiis, ſed virilis ac verè militaris. *Scipio Africanus had naturally much majeſty—his perſon was not adorned with any nice attention to little embelliſhments, but like a man and a ſoldier.* LIVY.

Quanto illi, dii immortales! fuit gravitas quanta in oratione majeſtas! *Heavens! what gravity he poſſeſſed, how great majeſty was there in his ſpeech!* CIC.

† I am unwilling to apply to the Engliſh court, becauſe I firmly believe that he who preſides there is a noble exception, the words of Lucan,

——— exeat aulâ
Qui vult eſſe pius. Virtus et ſumma poteſtas
Non coëunt.

Let him depart from the court who wiſhes to be pious; virtue and ſovereign power are not compatible.

CLAUDIAN.

But though the fountain-head may be clear, many of the ſtreams have polluted themſelves. Such at leaſt is the public opinion, which has an effect on affairs almoſt as bad as the reality; for dignities are, in conſequence of it, evil ſpoken of and deſpiſed. He who promotes to offices of truſt and honour the infamous debauchee, or the *notorious writer againſt* the religion of his country, does more harm than either the one by his bad example, or the other by his conceited lucubrations. It looks as if government were inſincere, and conſidered morality and religion merely as ſtate-engines. I will leave the impartial and diſcerning public to diſcover, whether or not characters infamouſly immoral, and wantonly irreligious, have, from ſome miſtake, been remarkably patronized by courtiers?

Nil

tary, and eccleſiaſtical affairs, is a problem which I leave to be ſolved by the apparent profligacy of this age, and the experienced miſeries of this reign *.

That ſome among the clergy imitate the prevailing manners, is lamentable †, but not ſurpriſing. With all the imperfections of human nature, they are expoſed to peculiar temptation. Few among mankind are practical philoſophers; and the preferments of the clergy are unfortunately in the hands of thoſe whoſe manners they muſt too often reſemble to procure their patronage ‡. I will not add to the obloquy poured upon their order; I will only regret, as a ſelf-evident mark of degeneracy, that they are ready to aſſiſt in diveſting themſelves of dignity, by throwing aſide that ſingularity

Nil intereſt faveas ſceleri, an illud facias. *There is no difference whether you* FAVOUR WICKEDNESS, *or commit it.* SENECA.

* A deſire to avoid all perſonality induces me to omit many examples which would abundantly confirm the preceding obſervations. To mention one or two is of little ſervice. It tends only to excite revenge, without promoting reformation.

† Munus eorum eſſe debet reſiſtere et *levitati* multitudinis, et perditorum temeritati. *Their buſineſs ſhould be to ſtand up againſt the levity of the multitude, and the raſhneſs of the abandoned.* CIC.

Some of them may perhaps ſay with Cicero—Non nos vitia ſed virtutes affixerunt. *Not our vices but our virtues have injured us—prevented our* PREFERMENT.

Plus exemplo quàm peccato nocent. *They do more harm by the example than the fault.* CIC.

‡ They are often in the ſituation of Burrhus, mœrens et laudans; *lamenting, and at the ſame time applauding.* TACITUS.

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of dreſs *, which, in ſome mode or other, in all ages and countries, has been deviſed to ſecure reſpect to the ſacerdotal office; not an uſeleſs and a bigoted devotion to it, but a decent deference neceſſary to give weight to their official inſtruction; neceſſary not only for their own, but their country's benefit †, and their people's edification.

It is not among thoſe alone who ſupport a public character, but in the retired walks of private life ‡, we trace the ſame levity of behaviour, appearance,

* With reſpect to the pomp of canonical externals, we may ſay,

Quin ipſa *ſuperbia* longè
Diſceſſit, vitium rebus ſolenne ſecundis,
Virtutumque *ingrata* comes.

Even pride hath departed from us, a vice uſual in proſperity, and the diſagreeable companion of our virtues.

CLAUDIAN.

A ſincerely good and benevolent clergyman is as much ſuperior to a FORMAL HYPOCRITE, as heaven is to hell; but yet a reſpectable outſide, the genuine reſult of internal worth, not of hypocriſy, is neceſſary to effect the purpoſe of the clergy,—NATIONAL REFORMATION.

† La religion eſt toujours le meilleur garant que l'on puiſſe avoir des mœurs des hommes. *Religion is at all times the beſt ſecurity we can have for the morals of men.*

MONTESQUIEU.

"The STRENGTH OF EMPIRE is in religion."

BEN JONSON's Diſcoveries.

What ſhall we ſay, then, of thoſe vain writers of the age, who, to uſe the words of a virtuous writer, "endeavour to deſtroy the conſolation of the afflicted, the "hopes of the good, and the fears of the wicked?" If you will believe themſelves, they are the wiſeſt of men, and the greateſt benefactors to mankind.

† Nobilium enim vitâ victuque mutato, *mores civitatis* mutari ſolent. *When the life and manners of the great*

pearance, and converſation. The man of fortune, even the PEER *, takes a pride in not being diſtinguiſhed by dreſs from his huntſman or his porter. His own education may ſometimes prevent the ill effects upon his own mind †; yet the example tends to confound every vulgar idea of ſubordination; and it is not wonderful if popular tumults ariſe, and ſcarcely an individual is found capable of ſuppreſſing the growing inſurrection, by the ſtrong control of perſonal authority ‡. The metropolis *was*, when this was written, at a loſs for perſons DISINTERESTED § AND DIGNIFIED enough

undergo a change, the national manners are alſo altered throughout. CIC.

In the very low ranks, I believe, the national manners, the *mores civitatis*, are not quite loſt. Faſhionable influence does not deſcend quite ſo low. The Engliſh ſeamen, for inſtance, ſeem as willing as ever to fight the national enemy wherever they meet with him. The commanders are choſen from the higher claſſes.

* Ex magnâ fortunâ licentiam tantùm uſurpat. *From a great fortune he only aſſumes the privilege of licentiouſneſs.* TACITUS.

Illuſtriſſimi cardinales egent illuſtriſſimâ reformatione, *the moſt illuſtrious cardinals ſtand in need of a moſt illuſtrious reformation*, ſaid one who did not worſhip titles.

† Not always, for—frequens imitatio tranſit in mores. —*Repeated imitation inſinuates itſelf into the manners.* QUINTILIAN.

‡ Ac veluti *magno in populo* cum ſæpe coorta eſt
Seditio, ſævitque animis ignobile vulgus.
Jamque faces et ſaxa volant; furor arma miniſtrat:
Tum pietate gravem ac meritis ſi forte virum quem
CONSPEXERE, SILENT: arrectiſque auribus aſtant,
Ille regit dictis animos & pectora mulcet. VIRG.
See Dryden's Virg. Book i. v. 214.

§ "A depravity of manners is now become ſo enormous, that any pretenſion to PUBLIC VIRTUE is conſidered either as hypocriſy or folly."
Dr. GREGORY, of Scotland.

enough to ſupport with credit the office of a juſtice of peace.

I dwell not on the moral evil of univerſal levity, becauſe it is obvious. But it ſhould be conſidered by thoſe who would not attend ſimply to the moral evil, that moral evil is moſt truly national.

It has ſtrongly infected the taſte in literature *. Modern French authors are chiefly imitated and admired among thoſe who dictate from the throne of faſhion. Some celebrated productions of modern French philoſophy are fanciful, and tend rather to lower than exalt humanity †. Their recent hiſtories are deſtitute of dignity both of diction and ſentiment, and unconfirmed by authorities. Their ſtyle is void of manly grace, and much reſembles that which was cenſured by the ancients as one kind of the Aſiatic ‡, though the moderns who uſe

Quod ſegnities eſt ſapientia vocatur. *That which is merely ſloth, is called good ſenſe.* TACITUS.

* Mores abeunt in ſtudia, as well as ſtudia in mores. *The manners have an influence on the ſtudies, as well as the ſtudies an influence on the manners.*

† Doctrines the moſt abſurd and the moſt contradictory to the COMMON SENSE and experience of mankind from the creation, are advanced by modern French philoſophers, LES NOUVEAUX PHILSOPHES, and their imitators in England—and all for the ſake of procuring diſtinction by ſingularity.—Such philoſophy may be called, in Horace's words, inſaniens ſapientia, PHILOSOPHY RUN MAD.—This does not attach to ALL.

‡ Genera autem Aſiaticæ dictionis duo ſunt; unum ſententioſum et argutum, ſententiis non tam gravibus et ſeveris quàm concinnis et venuſtis. *There are two kinds of the Aſiatic ſtyle; one ſententious and witty; not made up of weighty and manly ſentences ſo much as of trim and pretty ones.* See Origin of Languages. CIC.

Non eſt ornamentum virile concinnitas. *Prettineſs is not a manly ornament.* QUINTILIAN.

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it, value themſelves in diſcovering a mode which they fancy novel.

But to what purpoſe are theſe ſtrictures *? To a great and good one. THEY TEND TO SHEW THE EXPEDIENCY OF INCREASING THE PERSONAL MERIT † OF INDIVIDUALS, AND CONSEQUENTLY THE MERIT OF THE AGGREGATE. They point out the neceſſity of reſuming, by a MANLY EDUCATION, that NATIONAL CHARACTER, which has been exchanged for the levity of France under its DESPOTS. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cauſe and the effect of deſpotiſm. It is to be ſhunned, as peculiarly unnatural, and baneful in the land of liberty ‡. It is in every place diſgraceful to huma-

* Quorſum hæc tam putida tendunt? *Whither do all theſe diſagreeable things tend?* ſome perhaps may be tempted to ſay. HOR.

† Dignus tibi ſis. *Be worthy in your own eyes.* SENECA.

Tanti eris aliis, quanti tibi fueris. *You will be valued by others at the price at which you value yourſelf.*

"Reſpect is often paid in proportion as it is claimed." JOHNSON.

"The ſenſe of honour is derived from thoſe qualities which make us eſtimable in our own eyes, and which appear worthy of eſteem in others." Father GERDIL.

‡ As learning is favourable to liberty, ſo is liberty to learning. Θρέψαι τε γὰρ ικανὴ τὰ φρονήματα τῶν μεγαλοφυῶν ἡ ΕΛΕΥΘΕΡΙΑ, καὶ ἐφελκύσαι ἅμα καὶ διωθεῖν τὸ περὶ θυμον τῆς πρὸς ἀλλήλους ἔριδος, καὶ τῆς περὶ τὸ πρωτεῖα φιλοτιμίας. *For liberty is adapted to nouriſh the ideas of great minds, and both gently to allure and to puſh men to a ſpirit of rivalry with each other, and an ambition to be the firſt in the rank of* MERIT. LONGINUS.

nity, for it tends to degrade it in the ſcale of exiſtence *.

But how is this levity to be ſhunned, and the national character reſtored? Adverſity is a ſevere remedy for political diſeaſe, and not to be wiſhed for till every lenient method has failed. A radical cure may be effected, BY RESTORING VIGOUR TO THE PROPER MODES OF EDUCATION. Let the mind be early habituated to ſomething ſolid for the employment of its energies; let it be ſupplied with food, which will nouriſh and add ſtrength and agility, not with ſuch as only bloats, or over-loads with morbid matter. Let the uncorrupted boſom of ingenuous youth imbibe the ſpirit, the virtue, the elevation of ſentiment, and the rational love of liberty, which exalted the poliſhed ancients to all that is great and glorious in this ſublunary ſcene.

To accompliſh this purpoſe, I have contributed my little portion. To increaſe the general ſtock of perſonal merit, is the ſcope of this Treatiſe. I have laboured to infuſe a taſte for the ancients, which will naturally cauſe an admiration of their writings and an adoption of their ſentiments. I have endeavoured to recommend a long and cloſe application to letters, and to explode thoſe novel † and

* Qui ſe ipſum nôrit, intelliget ſe habere aliquid divinum, ſemperque et ſentiet et faciet aliquid tanto munere dignum. *He who knows himſelf, will perceive that he has ſomething within him* DIVINE, *and will always think and act with a dignity adequate to ſo great an endowment.* CIC.

HOMO, RES SACRA. *Man is a ſacred thing.* SENECA.

† Optimum eſt majorum ſequi veſtigia, ſi rectè præceſſerint. *It is beſt to follow the footſteps of our forefathers, if they have gone before us in the right way.* CIC.

But

and ſuperficial modes which terminate in diſappointment. I have aimed at FOUNDING PUBLIC ON PRIVATE VIRTUE.

Such was my deſign. If it ſhould fail, the conſcious rectitude of it ſhall conſole me in diſappointment. I have neither wiſhed to flatter nor offend *. Truth is of no party †, and a free ſpirit is ſuperior to adulation. I have paid no homage where favour is to be gained by arts which I have never ſtudied. If my deſign produces its effect, I ſhall not be without a reward. I ſhall feel a ſolid ſatisfaction

But be it remembered, that I only oppoſe UNNECESSARY AND PRECIPITATE INNOVATION.—I do not infer, that a cuſtom is good merely becauſe it has been long eſtabliſhed; but that it is probable it has been long eſtabliſhed, becauſe it is good.

Nihil poteſt eſſe diuturnum cui non ſubeſt ratio. *Nothing can be permanent for which there is not ſome latent reaſon.* CURTIUS.

* Admonere voluimus non mordere: prodeſſe, non lædere: conſulere moribus hominum, non officere. *I have meant to admoniſh, not to hurt; to ſerve, not to injure; to conſult the good of men's morals, not to do them any detriment.* ERASMUS.

Si quiſquam offendatur et ſibi vindicet, non habet quod expoſtulet cum eo qui ſcripſit; ipſe, ſi volet, ſecum agat injuriam, utpotè ſui proditor, qui declaravit hoc ad ſe propriè pertinere. *If any one is offended, and takes it to himſelf, he has no reaſon to expoſtulate with him who wrote. Let him, if he chuſes it, treat with himſelf about the injury, as he is the betrayer of himſelf, by declaring that this belongs to him.* ERASMUS.

† Yet, Veritas odium parit; obſequium amicos. Scias eum peſſimè dicere qui optimè placeat malis, eum optimè dicere qui maximè placeat bonis.—*Truth produces hatred, obſequiouſneſs friends; but be aſſured he expreſſes himſelf worſt who pleaſes bad men beſt, and that he expreſſes himſelf beſt who pleaſes good men moſt.* PLIN. and CIC.

in having done ſomething in my generation conducive to the eſſential intereſts of ſociety *.

Though politics, a ſubject adapted to raiſe the paſſions, engroſs the thoughts of every order, and little attention is paid to any other public-ſpirited exertions, but thoſe of the ſenate and the field; yet reaſon informs me, that a community may be moſt permanently and importantly ſerved, by the peaceful labours of the ſtudent †. I will not in *this* place derogate from the glory of arms, or the merit of political conflicts; but I will ſay, that he effects a durable and a ſubſtantial good to ſociety, who ſucceſsfully labours in adding to the PERSONAL MERIT of a riſing generation. He ſows the ſeeds of excellence,

* Hoc juvat et melli eſt. *This is pleaſing and delightful.* HOR.

Nec enim is ſolus reipublicæ prodeſt qui de pace belloque cenſet, &c. ſed qui JUVENTUTEM EXHORTATUR, qui virtute inſtruit animos, IN PRIVATO PUBLICUM NEGOTIUM AGIT. *Nor does he only ſerve his country who gives his opinion on war and peace, &c. but* HE WHO EXHORTS YOUTH, *who furniſhes their minds with virtuous principles, who tranſacts public buſineſs in private.* SENECA.

† Unius ætatis ſunt quæ fortiter fiunt, quæ verò pro utilitate reipublicæ ſcribuntur, æterna. *What is done valiantly, is beneficial to one age only; but the effects of what is written for the public benefit, are eternal.* VEGETIUS.

Abundè relata nobis gratia erit, nec laborem nos hunc fruſtra putabimus inſumpſiſſe, ſi illorum conſequi favorem poſſimus quibus ipſa PROFUERINT, QUORUMVE MENTEM AD ALTIORA PAULO quem erant ituri, incitârint. *An ample return will be made us, nor ſhall we think we have thus laboured in vain, if we can obtain the favour of them whom theſe things have benefited, or whoſe minds they have incited to ſteps a little higher than they would otherwiſe have reached.* JOACH. FORT. RINGEL.

which

which may ſpring up in a happy ſoil to aggrandize a kingdom; and of virtues, which may in future ages bleſs and exalt human nature. When temporary ſubjects ſhall have paſſed away like the morning dew, thoſe which are intended to promote a real and univerſal good, will continue to diffuſe a beneficial influence.

APPENDIX.

A VINDICATION OF THE ATTEMPT TO RENDER THE UNIVERSITIES UNEXCEPTIONABLE AS PLACES OF NATIONAL EDUCATION FOR ALL RANKS AND PROFESSIONS.

Æquo animo audienda ſunt imperitorum convicia; et ad honeſta vadenti CONTEMNENDUS EST ISTE CONTEMPTUS. *The abuſive calumnies of perſons who know nothing of the matter about which they rail, muſt be heard with perfect* SANG FROID; *and when a man is proceeding in the accompliſhment of an honourable purpoſe, ſuch* CONTEMPT MUST BE CONTEMNED. SENECÆ EPIST. 76.

IF any thing can at any time be deviſed for the improvement of the national mind and manners, any thing to augment the comforts, the conveniencies, and even the embelliſhments and the pure pleaſures of life, it argues a deficiency of ſpirit to be deterred from immediately attempting it, by that over-cautious policy which trembles at the idea of INNOVATION. The preſent times are to us who live in them, of infinitely more conſequence, than the paſt or the future; and no effort ſhould be ſpared to adorn and improve them to the utmoſt limit. For future times, indeed, we provide moſt effectually, by advancing the preſent to the higheſt degree of attainable perfection. To ſit down with tranquil indolence, in an unimproved ſtate of things, when a little exertion would certainly meliorate them, and great efforts entirely reform them, is a daſtardly dereliction of our own duty, our own intereſt, our own happineſs, and the regard due to poſterity.

With

With ſuch principles in my mind, and with a conviction that the ſmalleſt effort of every individual contributes ſomething to facilitate the great work of that progreſſive improvement, in which all are concerned, I have dared to ſtep forth and attempt the reform of one great department, THE NATIONAL EDUCATION. I have advanced, ſtep by ſtep, from the public grammar ſchools, to the great and celebrated univerſities. On the grammar ſchools, I might have expatiated with impunity; but the univerſities were, it ſeems, forbidden ground. If Biſhop Warburton's repreſentations are juſt, the very approach of an aſſailant to the academic battlements is SACRILEGE. This aſpirant at literary deſpotiſm, after informing his readers, that the candid regard his book met with in the two univerſities is his SUPREME honour, thus proceeds *:

"A writer, neglected or condemned by them, does but vainly ſtruggle to ſave himſelf from oblivion; while one they approve, is ſure to riſe ſuperior to envy. Here ſcience and true religion firſt ſtarted from their long ſlumber of ſix barbarous ages, and in a Bacon and a Wickliffe, gave the earlieſt check to overbearing ignorance and ſuperſtition. What theſe two prieſts began, a ſecond Bacon and Newton, a Mede and a Chillingworth,

* The paſſage here cited is to be found in the edition of the *Divine Legation*, publiſhed in 1742. Two editions have ſince appeared without it. From which it may *fairly* be inferred, that Warburton had changed his mind reſpecting the univerſities. The omiſſion of ſuch a compliment certainly leaves room for curious ſpeculation. One may here remark, that flatterers are never *conſtant* in their eulogia. When their turn is ſerved, they are often the firſt to depreciate what they lately extolled. The Warburtonian ſchool has not been without diſtinguiſhed flatterers.

all foſtered in the boſom of theſe two ſiſter univerſities, purſued and perfected. Theſe are their ancient honours. And animated with their former ſucceſſes over ignorance and ſuperſtition, we NOW ſee them turn their arms, with *unimpaired vigour*, againſt VICE AND PROFANENESS. We ſee them oppoſe themſelves to a torrent of impiety; and WE JUSTLY REGARD THEM AS THE LAST SUPPORTS OF A CORRUPT DECLINING AGE.

"The only ſymptom," he adds, "not mortal in our ſickneſs is, that we have *not yet abuſed our phyſician*. Amidſt that unbridled licence, which now inſults every thing in government and religion, it is ſome conſolation to every good man to ſee the *two univerſities ſecure from outrage*. Though the *merit* of this continence may indeed be diſputed. For when, in the decline of Athenian glory, want of public ſpirit in the rulers had raiſed a licentious one in thoſe who ſhould obey, which ſpared neither the orders of religion, the tribunals of juſtice, the aſſemblies of the people, nor the temples of the Gods themſelves; the moſt ungoverned tongue never dared to violate the ſacred reverence of the Areopagus, the great protector and guardian of all thoſe religious and civil ordinances. But then every one underſtood this *to be a mark of the unblemiſhed integrity of that illuſtrious body, amidſt a very general corruption.*"

It is ſome counterbalance to the weight of this authority, that Biſhop Warburton and his ſcholars, notwithſtanding their dictatorial importance, and their ſubtle arts of extending and ſecuring their renown, have loſt, in the preſent age, that profound deference to their paradoxical deciſions, which it is doubtful whether they ever poſſeſſed, but on the weak title of ſelf-aſſumption. But I have cited the Biſhop's panegyric on the univerſities, without a comment on its obvious deſign, that it may retain

its

its full, undiminiſhed force, and avail as much as it is able *.

It is my heinous crime, and I do not ſhrink from the charge, to have cenſured the preſent ſtate of thoſe *hallowed* univerſities, which the MEEK prelate denominates the LAST SUPPORTS OF A CORRUPT DECLINING AGE.

That they might be, and that they ought to be, the laſt ſupports of a corrupt, declining age, I moſt readily agree with the artful encomiaſt; but whether they are now what they might be, and what they ought to be, let common ſenſe and common honeſty determine. I have ventured to deny it, and I have yet, after much abuſe and contradiction, ſeen no reaſon to retract the denial.

In making up my mind on the ſubject of the univerſities, I confide not in the rhetorical repreſentations of the intereſted ſophiſt, adulator, or preferment-hunter; I regard not the contradictions of malicious, cavilling, diſputatious antagoniſts; I am not deluded by quibbles, nor browbeaten by authority; I judge from actual obſervation, from perſonal experience, confirmed by the opinions of an impartial public, confirmed by the ſorrows of injured families and diſappointed fathers, and I now repeat, with additional and moſt perfect conviction of my mind, that the univerſities are ſo much degenerated by the lapſe of ages, and the want of occaſional amendments adapted to the exigencies of ſucceeding times; that they ſtand in need of a re-

* *Valeat quantum valere poteſt.* Both the giant and his dwarfs, ſallying forth in queſt of literary adventures, endeavoured to gain credit to the dictatorial paradoxes of the Divine Legation, by aſſerting that the *univerſities* had adopted them as *ſettled truths*. But even this, which was probably a falſehood, could not recommend them to public eſteem. If the univerſities received them, the public at large was wiſer.

form ſo complete and general, as to reſemble a total renovation *. To uſe a faſhionable word, they ſhould be regenerated.

* Polydorus Virgilius, who wrote at a time when the public opinion was very favourable to univerſities, acknowledges, that there were ſome in his age at Oxford, "Qui omne vitæ curriculum ibidem ſeſe mollitèr curando tranſigunt, qui malis exemplis juventuti plurimum interdum nocent." To avoid the evil, he expreſſes a wiſh, that the founders of colleges had ordained that their ſcholars, after a certain number of years ſpent in ſtudy, ſhould have been obliged to quit the univerſity, and not live there any longer, after they had finiſhed their ſtudies, and become either unable or unwilling to promote the proper buſineſs of a place of diſcipline: "Quæ ſane morum labes," ſays he, in a paſſage immediately following that above cited, "minimè fieret, ſi illi, qui etiam nunc nova in dies ſingulos inſtituunt collegia, tandem aliquando certos darent ſcholaſticis annos, ut, aut docti ſuo tempore, domum redirent, aut veluti *aſini ad lyram*, ut dicitur, loca aliis relinquerent, qui valdè multum poſſent in literis proficere."

Lib. v. Hiſt. Ang.

The reſidence of many on their fellowſhips, without any concern in education, or any neceſſity for literary labour, has certainly been detrimental, in many reſpects, to *young men who are ſent to college, during three or four years, ſolely for improvement*. The example, converſation, amuſements, and idle luxury of ſuch perſons is inimical to every thing which is connected with true diſcipline, and has contributed, as the above ſagacious author ſeems to have foreſeen, to the total perverſion of collegiate foundations. The drones ſhould be driven from the bee-hive. Places of education ſhould not be alms-houſes and monaſteries.

Though I cannot approve the whole of Dr. Adam Smith's writings, yet, I refer my reader to his Remarks on the Univerſities of England. They ſuggeſt matter for ſerious conſideration on the expediency of their preſent forms and eſtabliſhment. See SMITH's Wealth of Nations.

This

This opinion I have maintained, and I continue to maintain, with a perſeverance unſhaken by an artful affectation of contempt, or a revengeful propagation of unjuſt calumny. But I affirm not, and I never have affirmed, that my own plan of reform is the beſt that could be concerted. I do not think it ſo; I know it to be defective. I am above the petty pride of contending for it becauſe it is my own. I ſhould rejoice to ſee it ſuperſeded by a better.

Yet my animadverſions, with all their errors, all their preſumption, all their audacity, have done ſome good. They have been obliquely, if not directly inſtrumental to the uſeful ends they were intended to promote. If they have done no other ſervice, they have been beneficial in turning the minds of many to the ſubject; who, by greater abilities, greater influence, and better opportunities, may, in time, effect thoſe ends which I deſigned, but which I expected not, during my life, to accompliſh; becauſe I ſaw many and great obſtacles totally inſurmountable to the efforts of any private unſupported individual. It has been ſaid, that to have intended well *, in great matters, is ſufficient praiſe. This praiſe I claim; and I may perhaps be entitled to the additional merit of eventually exciting others to do that which I was unable to do by myſelf, from cauſes not in my own power †.

My animadverſions on the univerſities have now been before the public many years; and ‡ I have been

* In magnis *voluiſſe* ſat eſt:—Magnis tamen excidit auſis.

† Τα ουκ εφ' ημιν.

‡ Archbiſhop MARKHAM (who diſliked the fatigue of a ſchoolmaſter's employment) was dean of *Chriſtchurch* when

been informed that ſince their appearance, a few changes in collegiate diſcipline have been made, and many improvements adopted. The requiſition of longer reſidence in ſome colleges, and the eſtabliſhment of public examinations in others, are among the recent reformations. Few academics will allow that theſe improvements have been made in conſequence of my ſuggeſtions, and I am not inclined to contend for the honour; but I have been told by partial friends, that they are entirely occaſioned by the imperfect hints in this volume. It would be to expect too much of human nature, were I to expect that the improvers ſhould openly avow it. I require no ſuch avowal from them; as, to me it would be a reluctant compliment, probably extenuated by detraction, and to themſelves, an uneaſy humiliation. But I ſhould have juſt cauſe to complain, if, after removing a grievance, or adopting an improvement, *ſince* I wrote my Remarks, whether in conſequence of them or not, I ſhould be charged with miſrepreſentation, becauſe the evil which exiſted when I wrote, may not exiſt in its identical form or full extent at the preſent time. What injuſtice can be greater, than, after tacitly acknowledging the rectitude of the complaint, by removing the cauſe, to impeach the veracity of the complainant, by urging that the complaint was groundleſs; the evil which cauſed it having been *ſubſequently* and *recently* removed? Ought a convaleſcent, or recovered patient, to impeach the ſkill and fidelity of his phyſician, for having preſcribed a nauſeous, but ſalutary medicine; becauſe he is now free from the diſeaſe which lately rendered the bitter pill neceſſary? In

when I reſided at Oxford. The worthy Biſhop Bagot reſtored its diſcipline, which is now, it is ſaid, as DECENT as the *unreformed* ſtate of the univerſity will allow.

vain

vain the doctor urges, that the patient laboured under the diſorder that required the doſe, at the time when the preſcription was written. The unreaſonable patient proclaims to the world, in the language of rage, that the phyſician is a blunderer, and preſcribes for a diſeaſe which has no exiſtence. For ſuch a patient, according to the idea of the ancient claſſics, the only remedy would be hellebore *.

My attempt has been cenſured, not only as unneceſſary, but, ſtill more inſufferable to pride, even audacious. I confeſs, that to arraign a great, an ancient, an opulent eſtabliſhment, at the head of which are peers, biſhops, deans, doctors, graduates of various ranks, perſons of indiſputable merit, and of blameleſs character, wears at firſt ſight an appearance of preſumption. What could induce me thus to dare?

——Diinè hunc ardorem mentibus addunt,
Euryale, an ſua cuique Deus fit dira cupido?

My anſwer is, that I was writing on Education, and had profeſſed to write my real ſentiments, in the hope of ſerving the *many*, however obnoxious they might be to the intereſted FEW, *without diſguiſe*. The ſtate of the univerſities certainly fell within my deſign; and in conformity to my profeſſions, I wrote on them, as on all other topics, my real ſentiments *without diſguiſe*. Independent in my principles, contented alſo, as I ought to be, with my circumſtances, how ſhould I, conſiſtently with reaſon or inclination, adopt that mean and ſelfiſh wiſdom, which, while it undertakes to ſerve the public by its communications, ſuppreſſes every uſeful idea, which may poſſibly, though unjuſtly, offend thoſe who have it in their power to beſtow

* A medicine preſcribed by the ancients for inſanity.
——Tribus Anticyris caput inſanabile. HOR.

honours

honours and preferment on quieſcent inſignificance.

But it may be aſked, as I allow theſe peers, biſhops, deans, doctors, and graduates of various ranks, to be reſpectable and good men, how happens it that they connive at the abuſes I point out, and that they have not ſtepped forward to promote the academical reform which I aſſirm to be neceſſary? Without impeaching their goodneſs individually, I can account for their diſinclination to come forward as reformers. Reformation is in its nature invidious; and the very name of reformer has been artfully rendered obnoxious to hatred *. Innova-

* The great reformer LUTHER, to whom we are all indebted, was maligned in his time with the bittereſt reproaches. Charles the Fifth, after the diet of Worms, iſſued a formal edict againſt Luther, in which was the following paſſage: "Conſtat hunc (Lutherum) non hominem, ſed *dæmonem* potius, figurâ et ſpecie humanâ cuculloque monaſtico indutum." *It is clear that this fellow* (Luther) *is not a man, but a devil in the ſhape of a man, and with a monk's hood about his head.* Sir Thomas More, in his Anſwer to Luther, pours out ſuch abuſe upon him, as none but the vileſt of the human ſpecies could deſerve. If ſuch men as Luther could not eſcape the virulence of thoſe who were exaſperated at innovation, how ſhall thoſe who have no pretenſions to his merit and ſervices eſcape? Yet if Luther and his followers had been deterred by intereſted oppoſition, in what ſtate would our *univerſities* and our church have continued to this day? The preſent biſhop of Llandaff, who, to his honour, has not dreaded the name of a reformer, has the following appoſite paſſage in his Letter to the Archbiſhop of Canterbury:

"I know it is commonly ſaid, that WISE AND GOOD MEN look upon *every attempt to reform what is amiſs* in church or ſtate, as a matter of *dangerous tendency*; but it may be juſtly doubted, whether there is not *as much* timidity as wiſdom, *as much* INDOLENCE as goodneſs in this

Innovation is at all times ſuppoſed, by thoſe who have much to loſe, dangerous. Caution, carried to the very confines of timidity, is eſteemed by many wiſdom. Good men, great men, wiſe men, are ſtill but men; and, without any great moral turpitude, will inſenſibly fall into ſome degree of indolence or procraſtination, when not immediately ſummoned by the importunate clamour of neceſſity. Preferring their preſent repoſe and *proſpects of advancement* to the contingent and diſtant public benefit of uncertain projects, they are reluctant to expoſe themſelves to the ſtruggles of oppoſition, or to hazard opinions of poſſible improvement, which, however ultimately beneficial, may, as is too commonly the caſe, operate unfavourably, in the firſt inſtance, on their *own eaſe and their own proſperity*. "MALUM BENE POSITUM NE MOVETO *," is eſteemed a good rule by good phyſicians; and may poſſibly be judged equally valuable by good academics and good eccleſiaſtics. Finding things in a *quiet* ſtate, though not ſuch as their underſtandings entirely approve, they may think it a duty not to riſk the diſturbance of tranquillity, the raiſing of tumult, and the various evils of human controverſy †. Acting, or rather refuſing to *act* at all,

this caution; certain I am, that if Luther and the reformers had been men of *ſuch diſpoſitions*, the church of Chriſt would never have been purged in any degree, by them at leaſt, from its antichriſtian corruptions."

* Do not *diſturb* the miſchief if it lies quiet where it is; *i. e.* if it does not diſturb us.

The ſilent ſow ſwallows the moſt waſh. Old Adage.

† Add to this, that

——Turpe putant parere minoribus, et quæ
Imberbes didicere, ſenes perdenda fateri. HOR.

The grey beards do not like to be taught by their juniors; and prefer the *mumpſimus* to which they have been uſed, to the *ſumpſimus* which is right.

while under the influence of ſuch principles, they may ſtill be deemed, allowing a great deal for the infirmity of mortals, good citizens, and good men, though perhaps miſtaken; and if they are leſs ardent and adventurous than true patriotiſm, honour, and honeſty might require, they are, on the other hand, free from the turbulence of the demagogue, and the miſchievous activity of the wanton innovator.

This at leaſt I will confidently maintain: whatever cenſure may obliquely and incidentally fall upon theſe men, it was never my intention to involve them in it, nor perſonally to criminate a ſingle individual, high or low, dignified or undignified, preferred or unpreferred. I believe I may defy the bittereſt of my adverſaries to prove that I have been guilty of perſonal invective or detraction in a ſingle inſtance. My ſubject was far above perſonality. My aims were ſuperior to all perſonal reſentment, if I had felt any; but I felt none. My object, throughout my book, was the beſt mode of improving the NATIONAL EDUCATION. With this I began, and with this concluded. I never thought, as far as I can remember, of any individual in any univerſity, as an object of cenſure, from the firſt line to the laſt of my Animadverſions on the Univerſities: ſo that if any thing ſaid generally, is applied particularly, I fear the old obſervation muſt be brought forward: *Qui capit, ille facit* †. But I muſt declare, that I ſhould be ſincerely concerned at any ſentiment or expreſſion that, rightly and candidly underſtood, could make "one honeſt man my foe," or give him one uneaſy ſenſation. I ſcorn to flatter, and feel the greateſt reluctance in giving unneceſſary pain.

The manner, it is urged, in which I propoſed my amendments, might have been more inſinuat-

* *If the cap fits*, &c.

ing,

ing, gentle, delicate, guarded, and inoffenſive *. I know it well. But what it gained in courteſy, it might have loſt in force. Great corruptions, preſerved by prejudice and authority, and almoſt SANCTIFIED BY ANTIQUITY, ſhould be deſcribed in ſtrong expreſſions, in the natural language of natural indignation. The ſtyle of indignation is the ſtyle of honeſty, if not of worldly and temporal prudence. In my "*Liberal Education*," I addreſſed not the univerſity; but the PEOPLE, the world at large, thoſe who are moſt intereſted in the reform, and leaſt in the continuance, of univerſity diſarrangements. Strong and glaring colours were neceſſary to attract the public eye, to call the attention of thoſe to academic groves and ſchools of philoſophy, who are immerſed in commercial, political, and private concerns; and who, buſied in the walks of active life, would not have perceived the faint colouring of a timid delineator. I had obſerved, that cautious attempts at reform had been made without effect, either on the public or the univerſity. While I reſided at Oxford, a pamphlet, recommending regulations, was written printed, and privately circulated by the very ingenious and worthy Dr. Napleton, then a fellow of Brazen Noſe College. Did it produce any effect, but the praiſe of its author's delicacy and moderation? The public knew it not, and, with all its merit, it ſoon ſunk into total oblivion. The drowſy genius of dulneſs laughed, as he lolled on his ſopha, at its utter failure. From this and other in-

* It might have been *ſuaviter in modo*, as well as *fortiter in re*, according to the precept of that great philoſopher Cheſterfield; a philoſopher more ſtudied in ſome univerſities, than Plato, Epictetus, Seneca, &c.

——Qualia vincant
Pythagoran, Anytique reum. HOR.

ſtances,

ſtances, as well as from the *academic dread of innovation*, I inferred, that no effectual reform would be commenced, much leſs accompliſhed, till the public ſhould demand it, with a voice that ſhould re-echo through the cloiſters of Rhedycina *. To the public I therefore appealed †; and I appealed in a ſtyle not adapted to the timid caution of an academic conclave, but to the bold genius of Engliſhmen enlightened by liberal enquiry, warmed with the ſpirit of liberty, and judging of inſtitu-

* A poetical name for *Oxford*.

† I beg leave to adopt the biſhop of Llandaff's ſentiments reſpecting the propriety of bringing plans of reform before the public, in preference to private perſons.

"I much diſlike," ſays he, "all private caballing in matters of public import; if they will not bear the broad face of day, the animadverſion of men of different talents and judgments, the thorough ſifting of all parties, they are not fit to be encouraged. . . . . The buſineſs thus ſubmitted to the public judgment, cannot be ſtifled by the efforts of intereſt or prejudice: nor will it ever be brought forward by its propoſer in any other way, unleſs public approbation ſhall prove that it is calculated for public good. I may not perhaps be able to give up my opinion to the opinion of others; but I ſhall be both able and willing, in deference to their opinions, to give up my plan; for my zeal for rectifying what ſeems wrong, is tempered, I hope, by a reſpect for the judgments of others; by a diſpoſition (after having propoſed openly and freely what ſeems amiſs) to acquieſce quietly in what cannot quietly be amended. As to any cenſure to which I may have expoſed myſelf in becoming, as ſome will *ſcoffingly* phraſe it, a Reformer; in diſturbing, as others will, *or will ſeem*, to apprehend, the repoſe of the eſtabliſhment, I will, as the apoſtle recommends, *take it patiently*. It is much eaſier to bear the reproach of other men's tongues, than of our own minds; and that I could not have eſcaped had I done leſs than I have done." Letter to the Archbiſhop of Canterbury.

tions

tions conducive to general benefit, without the bias of private, partial, and unmanly policy. The cause was good, my motives were honest. What could I fear? I feared no consequences to myself, I feared no loss of favour or patronage, I feared no abuse nor calumny; and as I felt no fear, I scorned to affect the language of fear, a language that would have injured the cause, and misrepresented my sensations. I firmly believe that what I have written can hurt no man's worldly interests but my own. And this last assertion will be sarcastically acknowledged, with a sapient sneer, by those who feel themselves most affronted, and endeavour to retaliate by expressions of contempt which conceal their choler.

"But it would have been more *regular*," says discretion in a soft voice, "to have proposed the improvements in the university convocation." I allow that it would have been more regular; but it would have been equally inefficacious. Besides the objection to this mode, arising from a personal trouble and attendance, for which I had neither time nor inclination, I know that my proposals would have been received with disdain, wherever *ministerial influence* predominated, and immediately over ruled. The *dread of innovation* would have raised a cry against the motion and the mover. A reform, proposed by an unsupported individual, in the presence of heads of houses, public officers, doctors, and proctors, whose peculiar province, it would have been urged, is to consult for the academic state, would have been deemed even more officious and arrogant than a public appeal. It would have been instantly crushed by the weight of authority. The infant would have been strangled in its cradle, with all the unrelenting violence of a Herod's jealousy. I therefore publicly exposed it, and relied on the protection of a generous people.

It

It was kindly received, gently cheriſhed, and will grow up in time to requite the favour of its foſtering guardians, by promoting a public benefit of the laſt importance.

Moderation, candour, and diſcretion are indeed fine words, and fine qualities; but in an age in which ſubtilty paſſes for wiſdom, they are artfully made uſe of by thoſe who derive perſonal advantage from acquieſcence in abuſes and corruptions, to repreſs every manly and public ſpirited exertion, which, aiming at public good, may poſſibly interrupt private repoſe, or impede the advancement of private intereſt. How would the reformation in the church, or the revolution in the ſtate, have been effected, if the ardour of enterpriſing men had been refrigerated by the daſtardly wiſdom of thoſe who call juſt cenſure, want of candour; intrepid ſpirit, want of moderation; and the energetic action of deciſive courage, want of diſcretion? Such candour, ſuch moderation, ſuch diſcretion, are not the virtues of enlightened and vigorous manhood, but the poor reſources of decrepitude and dotage. They are the time-ſerving qualities of ſlaves.

I may be accuſed by the veterans in worldly prudence, of urging a *chimerical* perfection; for this topic of oppoſition to reform is one of the diſguiſed means of perpetuating abuſes which gratify the love of indolence and the love of power. But there is nothing that I have recommended, which is *not eaſily reducible to practice*, and which, after all, will not fall infinitely below ideal excellence. I know, as well as the objectors, that nothing ſublunary is perfect; but I alſo know, that all human things having an inherent tendency to decay, degeneracy, and deſtruction. Nothing but continual efforts to advance and improve them, can keep them in a tolerable ſtate of permanent or ſtationary rectitude.

It

It is now many years ſince I reſided at Oxford, and ſince I wrote the animadverſions which offended thoſe who love corruption becauſe they fatten in it. Alterations in little matters may have taken place in the colleges ſince I was able to make ocular remarks, and wrote the reſult of them. A few things, therefore, that were ſtrictly true when I wrote, may now be no longer true; I ſay a few things, for I know, and all the world knows, that a general reform has not taken place, and that the great and leading obſervations of my Treatiſe, the only ones which are worth maintaining, are ſtill applicable. As to trifles, which furniſh food for the malignant caviller, I never inſiſted on them with earneſtneſs, nor ſhall I trouble myſelf or others in contention concerning them. Let the idle buſybody amuſe himſelf with them unmoleſted, as children divert themſelves with purſuing butterflies.

At the cloſe of the ſubject I beg leave to ſubmit a few queſtions to thoſe panegyriſts of the univerſities, who oppoſe ALL amendments.

In what conſiſts that pre-eminence of merit in the univerſities, which can juſtify ſuch hyperbolical praiſes as they beſtow, which ought to ſilence all oppoſition, and to preclude every idea of reform? It is unfair to produce, as arguments of unparalleled excellence in the conſtitution of the univerſities, the names of a few defunct great men, who have ſplendidly adorned their annals *. It would be

* Yet be it remembered, as an *inconteſtible fact*, that the greateſt ornaments of literature, the very pride and boaſt of the Engliſh nation, were expelled, degraded, and deprived by the univerſities. I name, among others, MILTON, LOCKE, and BENTLEY. The great LOCKE's Eſſay on the Human Underſtanding was diſgraced at Oxford, as far as heads of colleges could diſgrace it.

be extraordinary indeed, if among ſuch multitudes as have reſorted to them for many centuries, a great number had not ariſen, whoſe luſtre ſhed a brilliant light on the ſurrounding obſcurity. But let the enquiry be chiefly confined to the preſent age, and to perſons now alive. What have the univerſities produced in MEDICINE, ſuperior to all other places of education? Yet Oxford and Cambridge value their MEDICAL DEGREES above all others, and the prejudices of the world coincide with them in the preference. But are either of them, as efficient ſchools of medicine, to be compared with the univerſity of Edinburgh? Whom have they lately produced at Oxford or Cambridge to oppoſe to a Cullen? Are either of them, notwithſtanding the fooliſh credit given to their medical degrees, reſorted to by the majority of medical ſtudents, who, deſpiſing prejudices, ſeek ſolid improvement, ſo much as Edinburgh? What opportunities for the ſtudy of medicine have Oxford and Cambridge equal to thoſe afforded by hoſpitals and lectures in London?

What pre-eminence can they juſtly claim, though their rhetoricians may boaſt of it, in the ſtudy of the law? I am aware, that Blackſtone's Commentaries, the fruit of the Vinerian Lecture, will be immediately brought forward, in anſwer to this

"At a meeting of the heads of houſes at Oxford, it "was *propoſed* to cenſure and diſcourage the reading of "Locke's Eſſay; but after various debates, it was con- "cluded, that, without making any *public cenſure*," *(which by the way the public would have laughed at,)* "each HEAD of a houſe ſhould endeavour to *prevent* its "being read in his college."

DES MAIZEAUX, in a note to a Letter of Locke to Collins.

N B. Mr. Locke was expelled Chriſt Church College, Oxford.

queſtion. But this very lecture is a very *recent* inſtitution; and therefore a proof *in favour of ſuch innovation as I recommend, and ſuch as my opponents contemptuouſly renounce.* Let us turn our eyes to the living world. Did the late or preſent LORD CHANCELLOR of England derive their knowledge from an Engliſh univerſity? Are not many of the beſt pleaders, and moſt learned lawyers, now at the bar, men who ſpent little or none of their time in any of the colleges? If I may take one inſtance from a great pleader recently deceaſed; Was the late Lord ASHBURTON indebted to the nouriſhment of the *almæ matres?* Is Mr. Erſkine, to whom, as a *ſucceſsful* pleader, neither of the boaſted Engliſh univerſities can produce an equal?

But I proceed to DIVINITY, the grand original purpoſe of the whole academic inſtitution. What high pre-eminence have the *reſident* members of Oxford and Cambridge to boaſt in *public works* of divinity? It is not equitable to produce the names of men, who, though they ſpent the firſt three or four years in the univerſity, ſtudied only the claſſics, and proceeded only in the *arts*, as inſtances of great divines produced by the meritorious diſcipline of the univerſity. The univerſities, confeſſedly, gave them, during their reſidence, little or no inſtruction in divinity. But let the *alma mater* claim the merits of all who ever ſucked her breaſts; and are there any *now living* whoſe ſermons, the moſt uſeful part of all divinity, have been ſo well received by the public, and therefore done ſo much good, as thoſe of a Scotch divine *? Yet the *alma mater* ſo values her *divinity honours*, as to hold all ſimilar degrees, which ſhe does not beſtow, in the *moſt ſovereign contempt.* The laſt moſt boaſted work of one of the Oxford divines, one of

* Dr. Blair.

her profeſſors *, was confeſſedly indebted to the aſſiſtance of a *diſſenting miniſter*, a man who was never *matriculated*, and who never aſpired at the diſtinction of tufted caps, furred hoods, and ſcarlet gowns. Were not biſhop Butler, archbiſhop Secker, and other moſt diſtinguiſhed DIVINES in the church of England, bred in *diſſenting academies?* yet the *almæ matres* believe no theological graduation worth poſſeſſing, but that which they are ready to beſtow, on all whoſe names have ſtood the ſtatutable time in their rolls, and who have gone through formalities which even dunces deſpiſe for their facility and futility. Such is the effect of prejudice. The bare enrolment of your name in the books of an Engliſh univerſity ſhall make you, in due time, though, as South ſays, you ran your head againſt a pulpit, when you ſhould have been at a plough tail, a more honourable doctor of divinity, than the greateſt learning acquired in any other place, or in any other univerſity in all Chriſtendom.

What ſtupendous ſuperiority have the univerſities to boaſt in ſcience and philoſophy? Have the late ingenious and uſeful diſcoveries in chemiſtry, electricity, pneumatics, aſtronomy, in all the fine and uſeful arts, originated from them? In all the arts and ſciences much has been done by philoſophers now living; but are they philoſophers who have ſpent their time in contemplation in the groves of Granta and Rhedycina †. Were Franklin, Prieſtley ‡, Herſchel, and many other improvers of ſcience, both in London and in Scotland, ſyllogiſtic diſputants in the ſchools of Oxford and Cambridge?

* Dr. White, aſſiſted by Mr. Badcock.

† Claſſical names often given to Oxford and Cambridge.

‡ A moſt excellent philoſopher and man. I differ from him as a *divine*.

The

The *almæ matres* of England own them not; and whatever degrees they have, the *almæ matres* deſpiſe their honours, in compariſon with thoſe which are beſtowed on every illiterate "*Term Trotter*," that pays his fees, and performs the obſolete exerciſes, with all the unmeaning utterance of a parrot. The univerſity of Oxford ſeems to have as great an averſion to INNOVATION in ſcience as in diſcipline.

Have Oxford and Cambridge any juſt claim to ſuch ſupereminent advantage as can juſtify *excluſive* claims to merit in the *belles lettres?* in hiſtory, in poetry, in oratory? As to hiſtory, Hume indeed is dead, and I am chiefly confined to living inſtances; but Gibbon, notwithſtanding his principles are to be reprobated, has great fame, whether I think he deſerves it or not, as an hiſtorian; and what did Hume, or what did Gibbon derive from a reſidence in Oxford or Cambridge? Robertſon is celebrated all over Europe; and yet Scotland has an excluſive claim to whatever honours he may reflect on the place of his education. Were the long train of poets, male and female, dramatic, lyric, miſcellaneous, who have pleaſed the preſent age with the elegance of their compoſitions, inſpired on the banks of the Cam and the Iſis *? As to oratory †, if the academics have the theory, few are diſpoſed

* Was *poor* Mr. T. Warton, (who was the only *diſtinguiſhed* poet during half a century, at Oxford,) rewarded by the univerſity as he ought to have been? Had he even a *diploma? Urit enim fulgore ſuo.* Did GRAY love Cambridge? See his Letters, where he deſcribes it in terms of contempt and deteſtation.

† A very ſenſible and a very honeſt writer ſays on this ſubject,

"In Cambridge and in Oxford, the ART OF SPEAKING AGREEABLY, is ſo far from being taught, that it is

diſpoſed to allow that when they come into the world they diſplay the example.

Have the *periodical* CRITICISMS, in which the nation at large is deeply intereſted, I mean the journals of literature, thoſe important publications which muſt have great influence on the principles and learning of the times; have theſe been in the hands of men who enjoy leiſure, and a competency, in the ſequeſtered ſhades of Oxford and Cambridge? Who are they who ſit on the critical tribunal, and pronounce ſentence on all which the preſs, even the univerſity preſs, produces? Not doctors, maſters, bachelors, heads of houſes, and profeſſors at Oxford and Cambridge, publicly maintained to promote ſcience and all kinds of literature; but, for the moſt part, DISSENTERS, men little known, yet men of induſtry and virtue, men who have acquired their excellence, whatever it may be, uninſtructed by the tuition, unbenefited by the foundations, and undignified by the graduation of Oxford and Cambridge; men pretendedly deſpiſed, yet whoſe remarks are read in the cloſet by the haughtieſt academic. Are any of the great literary works of *this day*, in any department, produced by the univerſity? A pamphlet in defence of ſome eccleſiaſtical tenet, to defend the teſt or the ſubſcription to articles, ſeems to be among the greateſt efforts of the RESIDENT academics; *magnæ molis opus*, and a ſtep to a biſhopric. Was Dr.

hardly talked or thought of. Theſe defects naturally produce dry, unaffecting compoſitions in the one; ſuperficial taſte and puerile elegance in the other; UNGRACIOUS SPEECH IN BOTH.

Dr. Brown's Eſtimate, vol. ii. *pag.* 68.

The late LORD CHATHAM, Mr. BURKE, and all the moſt celebrated *orators* of our day, drank at other fountains.

The members of the univerſities do not *ſhine* in the Houſe of Commons. Where do they *outſhine* all others?

Johnſon

Johnſon encouraged by the univerſity in writing his Dictionary of the Engliſh language; a work that ought to have proceeded from the univerſity, by the *alma mater* of Oxford? Did he receive any aſſiſtance from her? He reſided a little while, in poverty and neglect, at Pembroke College. He ſpeaks moſt contemptuouſly of his tutor there; he expreſſes, in his Tour, his low eſtimation of all academical honours. Late in life, long after his Dictionary appeared, and in conſequence of the interpoſition of a few perſonal friends, Oxford gave him a *diploma*. But was not this favour then ſhewn him, more owing, really, though not oſtenſibly, to his *political pamphlets* in defence of the American war, and to the influence of Lord North, the miniſter, than to his great merits as a lexicographer? He ſays himſelf, that his Dictionary was written with little aſſiſtance of the learned, and without any patronage of the great; not in the ſoft obſcurities of retirement, nor under the ſhelter of "ACADEMIC BOWERS." Were the *Biographia Britannica*, and the *Encyclopedia* in the hands of Oxford and Cambridge *literati*, or of *diſſenters** ſhut out from *academic bowers?*

Great and good men in every line are and have been among the ſons of Oxford and Cambridge. But would they not have been, in all human probability, great and good, if educated elſewhere? Then why this FASTUS ACADEMICUS, this local info-

* It is remarkable, that even the introduction to the *favourite* logic, much uſed by the tutors at Oxford, was written by a *diſſenting* divine, Dr. WATTS, who would have been turned away with contempt, if he had knocked at the door of the univerſity, and aſked admiſſion. His little book was admitted by the force of its own merit, and he might ſay (with Ovid), to his book of LOGIC,

Parve, nec invideo, ſine me, Liber, ibis in urbem
Hei mihi quòd domino non *licet* ire tuo.

lence, this pomp of pretenſion, which ſpurns at the idea of REFORM; as if Oxford and Cambridge alone poſſeſſed all learning, all ſcience, all philoſophy, all divinity, all excellence? Why this contempt of all degrees, but thoſe which their graduates confer on each other with *mutual complaiſance?* Why are few or none, however ſober and learned, thought worthy by the biſhops of being *ordained* *, but thoſe who are enrolled in a college buttery-book, and are therefore ſuppoſed to have a *regular* and academical education; though many of them have barely kept a few terms, and during thoſe terms have had little or no opportunity of theological inſtruction? Such are the privileges which PREJUDICE or FALSE POLICY allows to *matriculated* ignorance. Such perhaps ought to be the privileges of univerſity education; if education were the ſole buſineſs of the univerſity, and if ſhe conducted it faithfully, attending to improvement in letters and morals, and diſregarding miniſterial *patronage.*

As places of EDUCATION only, I have conſidered the univerſities, unconnected with politics, unconnected with the *temporal* intereſt of civil or religious eſtabliſhments. I have not intended either to ſerve or injure any narrow party in church or ſtate, any perſuaſion or any ſect; but purely to proſecute the purpoſe which my ſubject led me to, the momentous cauſe of EDUCATION. I can neither adopt nor approve that academical POLICY, which ſeems at firſt ſight to evidence a greater regard for

* Some of the *ſobereſt*, leaſt corrupt, moſt pious, and moſt decent clergymen have been thoſe that have *not* had an *univerſity education*, notwithſtanding the prejudices in its favour, and the oppoſition to its reform.

VISUM ALITER SUPERIS.

Our SUPERIORS *think otherwiſe.*

The truth is, they muſt keep up every part of a ſyſtem, which, rotten as it is, helps to keep them up. *Concordia* RES PARVÆ *creſcunt.*

a ſtate

a ſtate ſyſtem, than for education; a greater regard for a church, than for Chriſtianity; a greater regard for its own dull dignity, and the conſervation of its own idle forms, and uſeleſs privileges, than for the advantage of a whole people, for whoſe benefit alone an univerſity can be ſuppoſed, on rational principles, to have been originally deſigned, and conſtantly ſupported by national and private munificence.

As places of *education*, I repeat, independently of church or ſtate policy, I have conſidered the univerſities. I know the idea was liberal, and the deſign good. But I have been rewarded with calumny. I predicted it. It comes not upon me unprepared to receive it. I foreſaw that many would miſapprehend, more miſrepreſent, what I have advanced; and that the proud *academic* would expreſs for it diſdain and contempt, either real or pretended. Affected diſdain and contempt are indeed the common reſources of impotent but haughty reſentment; and time and truth uſually prevail over them. It is nothing new in the hiſtory of mankind, that thoſe who attempt to promote ſome great intereſt of the public, by an important change of antient inſtitutions, ſhould be repaid, through the ſtubborn prejudices againſt innovators and innovations, with obloquy, inſult, and every ſpecies of injurious uſage. I conſider it as an honour to ſuffer in ſo good a cauſe.

In my private and individual capacity, the ſtate of the univerſities is of no importance to me. Nothing can affect me leſs. I ſhall never be the better or the worſe in any reſpect, either for their corruptions or their improvements. I aſk no favours, I want no indulgence. I have no deſign to ſolicit either their honours or their emoluments. Their honours, in their preſent ſtate, ceaſe, in my mind, to be honourable; and their emolument

ought to be reſerved for thoſe who are able and willing to render themſelves perſonally active in promoting academical education.

If the univerſities are thus indifferent to me, why then animadvert on them? The anſwer I have given before; but I will repeat it. As a writer of a book on education, when once, either from temerity or vanity, or any other cauſe *, I had entered on the ſubject, it became me to

* The words of Sir Richard Steele are not inapplicable to me on this occaſion.

"It is poſſible," ſays he, "that my zeal may have tranſported me to the ſupererogation of concerning myſelf in matters to which I was not *called*, by any particular authority or charge upon me, *to do more than another man: but this objection will lie againſt all men, who exert themſelves for the common good, without regard to their* OWN FAME OR FORTUNE; and ſince I am apparently very much the worſe, in both theſe reſpects, for the warmth which I have expreſſed in what I think the cauſe of truth, I hope all men of honour who differ from me, will let a ſincere SELF-DENIAL expiate an offenſive zeal." *Engliſhman*, No. 57.

As, among other charges, that of mercenary motives has been inſinuated againſt me, in a ſilly pamphlet publiſhed at Oxford, and forgotten as ſoon as publiſhed, I muſt inform the reader, that I freely gave away the profits which have ariſen from a very extenſive ſale. If the calumniators doubt the truth of this fact, they may eaſily aſcertain it by inquiry. Lucre has not been my object; but what will not an envious and angry antagoniſt inſinuate?

A hot headed, party preacher, a *governor* of a college, held forth, with great virulence, againſt me, from the univerſity pulpit at St. Mary's, and publiſhed his ſermon; but the public, as well as myſelf, thought it beneath notice. "Let theſe men alone," ſaid ſomebody to an author who was going to anſwer his calumniators, "they cannot live in their own writings, and "why ſhould they live in yours?"

communicate

communicate whatever was intimately connected with it, and whatever I conceived to be of the very firſt importance to the riſing generation. And is not the ſtate of the univerſities intimately connected with it, and of great importance to the riſing generation? A writer uſually aſſumes a ſtyle and character different from thoſe of the private man, converſant in the ordinary tranſactions of life. His enterprize renders this aſſumption neceſſary. He becomes a public man, and muſt write on ſuch ſubjects, and in ſuch a manner as may intereſt the public, whom he addreſſes. As a private individual, I eſteem all the academics, (and they are not a few,) whoſe characters I have known to be reſpectable, in either univerſity *. I harbour not an atom of enmity againſt a ſingle Oxonian or Cantabrigian of any rank, office, or dignity. As far as I am myſelf concerned, I could live, as I have long lived, in a college without complaint, and in contented acquieſcence. But, circumſtanced as I was, in writing a book on education, it was my duty to point out the neceſſity of an academical reform. I have done that duty moſt diſintereſtedly, though I confeſs very imperfectly. I might have ſaid much more; I might have ſaid it more ſyſtematically. But I had a multitude of other concerns preſſing upon me. I had little *academic* leiſure. I am anxious, however, that the defects of my writings may not injure the goodneſs of the cauſe. If they deſerve

* I muſt do violence to the feelings of Dr. DENNIS, Preſident of St. John's College Oxford, by publicly expreſſing my ſenſe of his judgment, candour, goodneſs, and liberality. He deſerves every praiſe, but declines what he deſerves.—While I am writing theſe words I hear he is no more!

Multis ille bonis flebilis occidit,
Nulli flebilior quam mihi!

that contempt which the offended parties wiſh to throw upon them, let them have it. Neglect is an eaſy mode of refutation. Let them ſink into oblivion if they merit it. I will not ſtretch forth a hand to ſave them; but withdraw with cheerfulneſs to enjoy, as I have done, in no unpleaſant obſcurity, the ſweets of a literary life. But let the cauſe be ſtill ſupported by abler advocates. As a real friend to the univerſities and my country, this is my ſincere wiſh, my ardent deſire.

Though calumniated, I ſhall not retaliate; though miſrepreſented, I ſhall not give myſelf the trouble to explain, what is ſufficiently clear to every ingenuous reader; but which can never be ſatisfactorily explained to the cavilling, perverſe, and malicious diſputant. I retract nothing, becauſe I wrote nothing but the dictates of my conviction; and if I have erred, I have erred in ſuch trifles as affect not the main point in diſcuſſion, the NECESSITY OF AN ACADEMICAL REFORM. I am determined not to involve myſelf in the miſery of controverſial altercation. The public are in poſſeſſion of what I have written on the ſubject, and may eaſily learn what has been oppoſed to it. Let the public, whoſe cauſe it is, ultimately decide. I bow with reſpect to their tribunal, and retire in cheerful ſilence.

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